The Princeton Seminary Bulletin

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THE Princeton Seminary Bulletin has been distributed biennially to the alumni and friends of the Seminary since 1907. Through the years many splendid articles and reviews have appeared in its pages, as well as interesting facts regarding the problems and progress of the Seminary.

In order to enlarge the service of the Bulletin it has been decided to publish it three times a year. Beginning with this issue, therefore, it will appear in the Spring, Summer and Fall. The cooperation of the Alumni in making the Bulletin more helpful is requested. Letters, criticisms and suggestions will be welcomed.

Through the years the "Alumni Notes" have contained personal items regarding members of the various classes. It is felt that the alumni should carry the larger share of this burden. At the May Commencement this year it is hoped that each class will appoint a secretary who shall be charged with the responsibility of sending to the Registrar any items that may be of interest.

Since the retirement of Doctor Dulles, who in addition to his duties as Librarian, served as Editor of the Necrological Reports, this issue of the Bulletin has not been published. A report for the intervening years must be made, but in the future a portion of the Fall number of the Bulletin will be devoted to brief biographical sketches of alumni who died during the year.

In this issue of the Bulletin we are happy to present a timely and able address, "The Jew and the Arab in the Holy Land," by Dr. Charles R. Watson.

A second controversial subject treated in the following pages is that of Walt Whitman. To consider him as a preacher's poet would seem incongruous to many; but Doctor Rambo gives us a new appreciation of this towering figure. The paper was originally presented before the Symposium, an organization composed of ministers and laymen in the Princeton area who meet each month to consider the most important books of the day.

Since the last issue of the Bulletin one of the most significant events in the religious world has been the appearance of the long awaited Revised Standard Version of the New Testament. Readers will be interested in the appraisal of this version given by Doctor Metzger.

With the removal of travel restrictions and the return of many from the war, the Seminary is anticipating an unusually large gathering of alumni at the May Commencement. As we look forward to this joyous occasion our happiness is tempered by the remembrance of the fact that there are some who will never be with us. On Monday afternoon we shall gather in Miller Chapel to remember those who gave their all in behalf of God and country. May the remembrance of their devotion and sacrifice stir us to nobler endeavor.

E. H. R.

JEW AND ARAB IN THE HOLY LAND

Charles R. Watson

IT is well to admit at the outset certain basic difficulties. One is the difficulty of gaining any real advantage in a restudy and restatement of the case. So much has been written already on the subject. If any advantage is to be sought, it will be in the avowed intent of being unprejudiced and detached beyond our predecessors. This is indeed our admitted aim whether the reader or listener admits it or not.

Another difficulty facing us is the difficulty of reaching accuracy in respect to many of the factors involved. For example, how fruitful is Palestine, what population can it carry? Here is W. C. Lowdermilk, Assistant Chief of Soil Conservation Service of the U.S. Department of Agriculture, who says that under proper circumstances we may add to the present population of 400,000 Jews in Palestine no less than 5,000,000. On the other hand there are those who say that Palestine has now reached or is now very near reaching its saturation point in respect to absorbing safely a high population. Or to take another illustration, both President Truman and Governor Dewey argue for wide open doors to Jewish immigration into Palestine on the ground that there are 200,000 Jews in Poland who want to go there and that the Palestinian climate is warm and comfortable to make possible their escape from the rigorous climate of Poland. Now neither President Truman nor Governor Dewey know anything more than they have been told as to whether 200,000 Jewish Poles would have any desire to leave Poland, nor have they lived comfortably through a winter in Palestine except under such artificial heating as no poverty-stricken Pole could afford. In spite of these and other difficulties we push on to review this present discussion around which gathers so much of animosity and venom.

At the outset there are certain basic points to be noted by which, if proper and practical significance is given, much that is now in dispute will immediately be cleared up. For one thing we must agree on the use of terms. We need to distinguish sharply between Jew and Zionist and ascribe to each its proper meaning. Many people indeed are under the misapprehension that these terms have identical meaning. This is the opposite of the truth. All Zionists are Jews, but the great majority of Jews are not Zionists in any sense. Zionism is properly applied to those who believe in Jewish nationalism, who regard Judaism as a political idea rather than a religion, who count the Jew as a race, a nation, not a member of a distinctive religion. This carries specifically the belief that Jewish life will not reach its completion until it has in Palestine, established and recognized by other political powers, a Jewish State. We need here to make allowance for a movement that is often identified with Judaism in general, and that is called at times Zionism and indeed sometimes calls itself Zionism, but is to be sharply distinguished from Zionism as just defined. This is the Jewish movement which has endeavored to give expression to an entirely natural desire of Jews to develop old historic interests in Palestine and in Jerusalem and to make it the place in which they may live in quiet and peace. Baron Edmund Rothschild and Moses Montefiore, appalled at the condition of Jews in Europe, particularly in

Russia, in their day, initiated a number of economic and agricultural settlements in Palestine for these impoverished Jews of Europe. These Jewish settlements had in them a love for Palestine, but did not aim in any sense at the modern Zionist proposals to establish a Jewish State in Palestine. The Zionist nationalism of today has sought to claim important settlements, but these have had historically nothing to do with Zionism. They represent philanthropy not politics. Zionism then is a political movement and aims at a Jewish State in Palestine. Judaism is a religion content to live anywhere, asking merely as all religions do, that it be given its proper rights.

Following from the foregoing we need to distinguish sharply, lest we be misled by a wrong impression, the distinction between Jews that are pro-Jew and those that are pro-Zionist. Just as Zionists are in the minority, though very vocal and indeed vociferous, so the pro-Zionists convey the impression of being very numerous and indeed the dominant group in Judaism. As a matter of fact the pro-Zionists constitute a subordinate group in Judaism as a whole, although they claim to represent the whole of Judaism and although their influence threatens the future. At present one is uncertain whether they and their supporters are a flash in the pan of Jewish history or represent a new and great departure in the trend of Jewish history.

Another important distinction to be observed in the present-day juncture of all Zionist discussion is between the real Zionist claim and the Jewish refugee question. One of the chief arguments presented by Zionists for a revision of the British Immigration Limitation in the White Paper is the need of caring immediately for 200,000 Polish Jews who face cold weather and starvation in Poland. These have already been referred to in another connection, but here the point is made that these 200,000 Poles and their need have nothing to do with the Zionist problem. It is a Jewish refugee problem rising out of the war situation. It is an Allied problem and must take its place among other Allied problems dealing with that of feeding a starving Europe or the problem of displaced persons. In itself, it is not a direct concern of Palestine whatever, for Palestine was not in the war nor was it a part of the warring nations. We must refuse to allow it to be injected into the discussion even if our President and the Governor of New York State have been swept off their feet by this reported dire need of Polish Jews.

The Present Controversy

With these preliminary remarks we can now address ourselves to the problem of Jew and Arab in the Holy Land.

First of all, let us sharpen our ideas somewhat as to what the present controversy is about. It rages solely around the idea of establishing in Palestine a Jewish State or Government. This excludes two opposite ideas: one is that of Palestine becoming an independent Arab Government; the other is the idea of the Government remaining as today a British Mandate. There are Arab advocates of the country's becoming an independent Arab State, either separately and alone or as a part of a Syrian unit, but this claim is slight for the present, so strong is the Arab feeling that under no circumstances shall Palestine become a Jewish State. The opposition to the land's remaining under a British Mandate is chiefly Zionist which sees in this a permanent defeat of their plea for a Jewish State.

That the establishment of a Zionist State is the sole issue now disturbing the country deeply is abundantly attested both by Jewish actions and by Arab assertions. The violence recently shown, and indeed

displayed for years, in Palestine has been, with one main exception, wholly Zionist, not broadly Jewish. These violent measures have been generally attributed to one or other of the extremist Jewish parties in Palestine and have generally been disowned by the regular Jewish community in Palestine which has not yet committed itself to the Zionist program.

On the Arab side, Abd el Rahman Assam, who is the present General Secretary of the Arab League, openly and publicly declared in Oriental Hall of the American University at Cairo that the Jew who came to Palestine to improve its economic life was welcome but if he came to change the Government of the country he was not. We may therefore conclude that the vital issue in Palestine today is whether within it shall be established a Jewish political State or Government. The future may show a variety of interpretations of this objective, but for the present this is the issue.

To correct a further frequently met misapprehension of the foregoing controversy it is important to observe that Zionism is a dispute of relatively recent times. In his recent book "The Jewish Dilemma" Emil Berger makes us realize that the Zionist dispute is of comparatively recent origin. He also points out that in its beginnings Zionism originally consisted purely of the idea that Jewry called for a nationalistic base anywhere. So completely was the idea of nationalism the only idea present that it was regarded as immaterial where this Jewish State would be established, and the thought was seriously entertained for a while that the Jewish State might be established in Argentina. It was only through the purely practical affinity of Jewish nationalism with Jewish philanthropy which had already made considerable headway under Rothschild or Montefiore or Montague in Palestine and through the perfectly natural superiority of Palestine to the rest of the world for any Jew, that Palestine became in the movement the expected and much publicized seat of the future Jewish State. In his book, Emil Berger credits the origin of the Zionist or Jewish nationalistic idea to books which appeared some 84 years ago, and the really vital and dynamic promotion of the idea to some 50 years ago. First in 1862 appeared a book by Moses Hess entitled *Rome and Jerusalem.* In 1882 Leo Pinsker in Russia advocated Jewish nationhood, probably independently of Hess. Toward the end of the century a third man appeared, Asher Ginsburg, a Ukranian Jew, who was better known under his pen name Ahad Ha'am. The latter urged that because this idea of Jewish nationalism was a truly new idea, the Jews would require a period of cultivation and education to develop in them loyalty to this new gospel. This illustrates both how recently and slowly the new idea of Jewish nationalism took root. Leadership in the Zionist movement then fell to Theodore Herzl who declared that the Dreyfus trial, in which he had participated in 1894, had made him a Zionist. Until Herzl's death in 1904, the Zionist cause moved in a political atmosphere through his efforts, sought steadily to change religious aspirations into political, tried not unsuccessfully to attach to itself credit for all philanthropic efforts in Palestine, and helped to focus public attention on the political aspects of Zionism. With the death of Herzl, Chaim Weizmann became the Zionist leader. Under his leadership Zionism made numerous gains, some of them quite important, such as E. M. Scott of the Manchester *Guardian,* Louis D. Brandeis of America, Lloyd George of England, and extracted from England in the first World War the Balfour Declaration. The object of this brief review of the Zionist movement serves to remind us that Zionism is not yet 100 years old even as an idea. Its

youth may indicate that it is indeed a mere incident in the long history of the Jews, a flash in the pan, as we have said, but again it can be said that all great movements must have their beginning somewhere and that Zionism may be one of the great developments of Jewish history in the days to come. Whichever our attitude, it is nevertheless well for us to take note of its youth and shortness of life.

Having sketched most superficially the development of Zionism to give evidence of its historical youth, it is worth our while to inquire concerning its aim and object as it seeks to justify itself in history. American nationalism ascribed its origin to a sense of injustice and lack of representation in the taxation processes of the British Government. How does Zionism explain the necessity for the political or national independence of Judaism? Here we must confess to finding very little presented to justify so great a departure from earlier Jewish traditions and ideals. Elmer Berger gives two explanations for the rise of this Jewish nationalism. "Two factors," he says, "combined to bring about this new, unorthodox development in the lives of Jews, neither of them of Jewish origin. The first was the prevailing temper of the times manifested in the rise of great, national states. . . . It was the age when large states grew still larger and when small states, having no outlet for the passion of nationalism, developed the neurosis of frustrated people. Jewish nationalism is a reflection of these general factors. It led some Jews to wish to become a nation, like other nations. . . . Another factor contributed even more to Jewish nationalism. . . . In areas of the world where emancipation had not yet arrived, an increasing and narrow nationalism seemed to isolate the Jew. . . . Exponents of Jewish nationalism overwhelmed by the rush to petty nationalism believed that the solution to their problem was to be found in the same rush. . . . Discouraged at the slow pace of the emancipation, Jewish nationalism flung itself in the face of the forces of history and said, in effect: 'If emancipation has not been completed yet, it never will. Therefore we will seek freedom by continuing in the role which barbarism and serfdom assigned to us, as a separate, unintegratable group.' " Berger's foregoing explanation really throws the blame for the emergence of Zionism upon their Gentile oppressions. Because persecution of the Jews continued in certain lands in which ordinary citizen rights were not granted to them, they turned to Jewish nationalism and a separate national existence for deliverance. Though Berger does not give these examples, one might adduce them as somewhat parallel movements, as when the Armenians persecuted by the Turks went over to Russia and founded an independent Armenian Province; or where the Poles asked for and gained a separate political State to deliver their culture from the oppressive regimes of Germany, Austria and Russia; or when Americans turned to American independence to deliver themselves from a social and economic oppression on the part of England. The parallelism with these historical illustrations fails in that the people named all became part of the independent kingdom established and themselves developed its life. In the case of Zionism, a river of gold has run from England and America to Palestine to establish its industries and agricultural activities, but so far as our investigations go, the Jewish colonies in Palestine are non-Anglo-Saxon, and whatever Americans and English joined these communities anticipatory of Zionism have for the most part returned to their own countries. Zionism for them may represent a noble idea, but an impractical reality. Berger's claim is that instead of looking to Zionism for deliverance, Jews from

these minority-oppressing countries should have awaited a democratic progress in their own countries in which their Jewish origin would have had no more recognition than other religions and all laws and all privileges could be enjoyed equally by all. In the light of history then, we see no essential connection between Zionism or political Judaism and the deliverance of the Jews from minority oppression, except by the unfortunate Jews themselves going from their several countries to some political Zion in which fairness to Jews has been established. This is not the Zionism of today which does not propose to gather within one political State all Jews, but only to have such a State in existence somewhere on the face of the earth, preferably in Palestine, and make it the symbol if not the influence for the liberation of Judaism. In other words, Zionism as defended today seems to possess no true analogies in history and promises to bear no practical fruit for improving the condition of Jews throughout the world. Furthermore, has not the world passed by the solution of minorities through their separate independent political Statehood? Does it not aim today rather at a State in which all invidious discriminations shall cease? For the Negro in America, for example, does not Zionism suggest his establishing somewhere some independent Negro State? It is not along these lines that America seeks today to solve the Negro problem.

Length of Land Tenure

We now come to the various arguments by which Zionism defends its right to establish itself in Palestine. One is the length of tenure of the land. Later we shall question the entire relevance of this argument, but here we will discuss the facts involved. The Jewish argument is Biblical, and is based on Biblical records. Back, far back, in the second millennium B.C. was not Palestine given to the Jews by divine promise? In subsequent years was not this promise redeemed by the actual conquest of the land and the establishment there of a Jewish Kingdom? Was not the period of the Exile of some thirty years a mere interlude terminated by the return from the Exile? The final Dispersion of the Jews and the building of an altar to Jupiter on Zion Hill, followed by the building of the Mosque called Omar on the same eminence, are these not mere historical accidents, even if the last events cover some 1900 years of history? Such is the Zionist claim to the historical tenure of Palestine by the Jews.

In opposition is the Arab argument. The Arab identifies himself with the Semitic races that are referred to in Scripture as "Canaanites." These he claims were the original inhabitants and owners of the land for centuries before the Jew appeared. The total period during which the Jewish race occupied the land as an independent nation is limited to some 329 years. And even if a divine offer of Palestine was made to the Jew, he proved unworthy of it and was driven into Exile as a disciplinary measure. Given a second chance in the days of the Maccabees, he again proved unworthy and was dispersed finally as a race until not a single Jew was left in the Holy City. Nineteen hundred years have passed since, in which the land has been held by Arabs and their ancestors, until now when Jews seek to reestablish a forfeited claim, if claim there ever was, no less than nineteen centuries old. Now it is not to be denied that Christians in America have been deeply influenced by these Biblical claims of the Jews, and this is exactly where the Arab complains that America has been responsive to the theory that Palestine belongs to the Jews by some legal right. "Free your-

self," says the Arab, "from the incomplete, partial, and misleading Biblical calendar and look at the history of Palestine through the more correct vision of secular history, and you will see that the argument of the length of tenure of the country lies on the side of the Arab title to this land and not at all on the Jewish side." Baron de Bildt who for years was Swedish Minister to Egypt was asked recently on his return from America whether America was interested in Egypt and the Near East. His answer was "Yes, on two main grounds. The one is archeological; the origin of the human race as portrayed in temples, sphinxes, and pyramids. The other is a Biblical interest. Apart from this interest America is rather ignorant of the Near East." We fear that there is much truth in Baron de Bildt's statement, and the Arab lament is that this affects America's view of Jewish rights to Palestine.

The author wishes, however, to raise here the question as to the force or value of any argument based on length of tenure of a country. If this argument is granted, it has some interesting applications, the most obvious of which is the American claim to America. Should we not by this argument surrender America to the Indians, also Australia to the Aborigines, and New Zealand to the Maories? Indeed what country is there which does not go back to some recent invasion of it by its present inhabitants? The present writer is inclined to accept the world as it is and abandon all attempt at trying to set right, on the basis of abstract principles of justice, what has already occurred. The main point is to apply present-day conceptions of justice to present-day conditions, and go on. He would therefore regard this argument of tenure of Palestine as wholly irrelevant. But if it is to be applied on the basis of actual history, it would seem to lie with the Arabs rather than the Jews.

The Balfour Declaration

The second and perhaps the most quoted and misquoted of arguments having to do with Zionism is the Balfour Declaration. It will be worth while to quote here in full the letter of A. W. James Balfour on November 2, 1917, to Lord Rothschild, for there will be need to refer to it more than once in this study of Zionism. It runs as follows:

Foreign Office
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist federation.

A. W. JAMES BALFOUR

The foregoing Declaration is as noteworthy for the numerous claims that have been crowded under the phrase, "view with favor the establishment in Palestine of a national home for the Jewish people," as it is for the ignoring of the subsequent phrase, "it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." To deal first with the claims

that have been advanced under the phrase, "view with favor the establishment in Palestine of a national home for the Jewish people," there will be noted the steady increase of Zionist claims submitted under this phrase. To read the story of Jewish claims following November 2, 1917, is to marvel at the uses made of the Balfour Declaration. "A national home" is said to be equivalent to "the national home" as though the only world home of Jewry. "National home" is made the equivalent of "political state," which was abundantly repudiated in several important official declarations. A statement, which as late as in the British Royal Commission's Report of 1937 was defined merely as "a statement of policy" is lifted to the level of a great national pledge of the British Empire. That which had its origin in an utterance of one country only is tacitly accepted today as an international committal to a serious political undertaking. But the greatest commentary on how the Balfour Declaration has been glorified today is in the mildness of the following statement of Weizmann himself when called upon by the Supreme Council of the Peace Conference in Paris to answer the question put by Robert Lansing, as to the exact meaning of the term "a Jewish national home." "Did that mean an autonomous government?" The reply of Weizmann was as follows, "The Zionist Government did not want an autonomous Jewish Government, but merely to establish in Palestine under a mandatory power an administration, not necessarily Jewish, which would render it possible to send into Palestine 70,000 to 80,000 Jews annually." This mild and placating statement, although followed by further claims that appear to deny or go beyond these introductory statements, illustrates the steady advance today in spirit and claims based on the quite inoffensive, really indefinite, utterances of the Balfour Declaration.

To complete the picture we now turn to the second British phrase in the same Declaration, "it being clearly understood that nothing shall be done that may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." How a Jewish State with political sovereignty could ever come into existence in accordance with these requirements baffles every imagination unless we picture the total displacement or elimination of the Arab in Palestine. With this condition in the Balfour Declaration, it is customary to associate the MacMahon letters to King Hussein. These letters are used by the Arabs to set forth their claim that the British Government at the same time that it was making the Balfour Declaration to the Jews was making a promise to turn all of the great area of Syria and Lebanon and Palestine and the hinterlands of these countries into a vast Arab Empire. The Jewish rebuttal to these claims lies in questioning whether Palestine was included in this great area or not. Antonius in his book records these letters and makes this claim, that Great Britain in her distress in World War I did include the offer of Palestine in the future Arab kingdom of Feisal, son of Hussein. The question seems in doubt and for this reason the letters are not given prominence here. The independence of Greater Syria was the matter most to the front at that time and it may be that for this reason the status of Palestine was not given explicit definition. Furthermore, MacMahon in his letter of July 23, 1937, to the London *Times* declares that it was not his intention to include Palestine in the pledge which he gave to the Emir in those letters. Leaving aside these Arab claims and the MacMahon letters, we may still count as authentic and regard as insurmountable to every Jewish notion of an autonomous sovereign Jewish state in Palestine the added condition of the Bal-

four Declaration, "nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

Summing up the argument that can be legitimately derived from the Balfour Declaration, it seems to be a promise for greater freedom to the Jews to settle in Palestine subject to some overruling power such as the British Mandatory Government in which Jews as civilians, together with Arabs and Christians, also as like civilians, would enjoy civil and religious regulations and laws that would be equitable and just. This would meet in the writer's judgment the full meaning of "a national home," but he is not so sanguine about composing practically under any common laws the aspirations of Jew, Arab, and Christian. The feasibility of the proposal however is another question and one to which we now come.

Practical Implications

Hitherto we have been considering a Jewish commonwealth in Palestine from the point of view of the arguments put forth by the Zionist. Let us now consider certain practical implications of the proposal which need to be weighed.

First to be noted is the fact that it proposes a Jewish commonwealth to be set up in the midst of fanatical opposition. The Arab accepts the Jew as a fellow Semite in economic relations and tolerates him as of another religion providing he be subordinate politically. But to have him the dominant race is to the Arab intolerable. Likewise to have the Jew independent and sovereign, set down in the midst of Arab and Moslem countries, has no parallel in history. Yet this Jewish State is often spoken of as forming a natural part of the great Near East. Its future economic success depends on its establishing friendly relations with the surrounding nations to which it should minister economically. We do not see how this fanatical opposition is to be composed even if a Jewish nation be set up in Palestine.

In the second place Palestine is without natural and adequate boundary lines. Some geographical areas have natural defences. England was spared a German invasion in this last war by virtue of its ocean defense of the Channel at its most vulnerable point. Egypt escaped German invasion by virtue of the Great Depression in its Western Desert. But Palestine through the ages has been the highway of wars and of the passage of armies from north to south and from south to north.

In the third place the land is really indivisible as between Arab and Jew. Particularly is this the case at Jerusalem, the sacred city, sacred to the three religions, Christian, Jew, and Arab. And at the moment, the Arab and Islam hold under complete and exclusive dominance both the Temple Area and the whole of Hebron. It is true that the Zionist Agency pledged at San Francisco in 1945, "the preservation of the personal and property rights as well as of the religions, linguistic and cultural rights of the Arab and other non-Jewish population of Palestine." Go to Palestine and see today the economic life of Jerusalem divided between the Moslem Friday, the Jewish Saturday, and the Christian Sunday. Note how Jewish culture in Palestine is today seeking to enthrone the Hebrew language in its schools and great University. Then ask under what arrangement a Jewish commonwealth would be likely to fulfill its promises to the satisfaction of Arab or Christian. Also ask yourself why the Arab should be more likely to trust the impartiality of the Zionist in administering an even-handed government than the British as now or as the Arab if Arab ideals are

fulfilled. Does not the proposal of a Zionist commonwealth in Palestine appear more and more difficult practically?

Several implications of the Zionist proposal have not yet been clarified. One of the most important is that of citizenship. Will the assumption of citizenship in the proposed Palestinian State carry with it a renunciation of citizenship elsewhere? As we understand, the present Palestinian citizenship does not interfere with citizenship elsewhere. There is a clause in the Balfour Declaration which we did not quote and its meaning is not clear. It reads, "It being clearly understood that nothing shall be done which may prejudice the rights and political status enjoyed by Jews in any other country." Do these last words imply double citizenship? If they do, it may be observed that in the proposed Zionist State, it will not be for the Balfour Declaration to determine what America or any other country may do. It is not likely to tolerate double citizenship. Indeed in some countries the establishment of a Jewish State in Palestine may lead to the Jew being banished from any other country and exiled to his Palestinian national home. Certainly the American Jew would regard such a consequence as a veritable tragedy.

In passing, this further comment may be advanced in respect to the Zionist proposal as it appears to Protestants. Is Judaism a race or a religion? If it is a religion, have we given up the idea of separating Church and State? In politics is it not bedevilling enough to deal with racial political units: British, French, Roumanian, Russian, Chinese? Do we wish to add to present world animosities those of religion? We have regarded the political side of Roman Catholicism as irregular and undesirable. We have regarded the sovereign state assumptions of the Vatican as out of order and have refused to send to Rome a political ambassador. Do we mean now to abandon this policy and give our approval to a Jewish state? Nazism was objectionable to our democratic standards for many reasons. One certainly was its insistence on blood and race standards for nationality. Are we to accept today the blood and race standard of Judaism for its national requirements? These all are questions for us to answer as Americans and as Protestants. They are relevant to our consideration of the Jewish State, of the Vatican assumption, and in lesser degree of the Arab-Moslem State.

Our Obligations

In closing, we may try to pierce through what seems to be purely political and ask ourselves what may be conceded legitimately to the Jew of today.

In the first place, he is to be accorded the utmost pity and consideration for what he has suffered. Of 16,725,000 Jews in the world before the war, there now remain by their own statistics only 11,000,000. Hitler is claimed to have achieved his aim in one respect at least: the extermination of the Jew in Europe. While American Jews maintained their place in science, through such men as Einstein and Bergson, the Jewish theological culture of Eastern Europe was wholly wiped out by those murdered by Hitler. The sufferings of war seem to have been focussed with particular venom upon the Jew and for this we owe him special consideration and relief.

In the second place we need to do justice to Jewish aspirations for the protection of his life and property and continued Jewish culture. On this we are in thorough agreement. Our dispute lies not with these legitimate aspirations but with the Zionist's method of attaining them, i.e. a Jewish State. We see no reasonable assurance of his attaining to justice and fair treatment by others by this road. The

safer road is that called emancipation, by which he removes to a land where such liberties are freely accorded to him as a citizen. Such lands are now America, Britain, Russia and to a great degree certain other countries. An alternative to removal is to remain in his own country and bring that country to universal, unbiased laws applicable equally and impartially to all religions. In this, however, the Jew himself must contribute his part. He cannot segregate himself as an undigestible, unassimilatable race or element in society. With him religion must be a force or way of life open to all with even-handedness and not dependent upon race and blood.

In the third place, we can see no hope for the Jewish political State in Palestine. Even its partial realization spells a continuous British or foreign Mandate to keep the peace between two hostile races and two hostile religions. This partial realization can only be effected by force; common understanding is impossible. The selection of Palestine for the realization of a Jewish State is of all places the most difficult and the least likely of success; past success has depended largely upon a river of gold that has been flowing freely from wealthy America chiefly and has awakened artificial conditions upon which extravagant hopes have been built. It is therefore our duty to endeavor to divert American policy from its present unstudied directions and guide it to channels that are safe and reasonable.

Finally, there is every reason for drawing from this fateful rivalry of Arab and Jew the lesson that we should apply to all religions liberty and freedom everywhere: that religion is a spirit universal in its receptivity, adaptable to every condition of life, and applicable to all forms of human activity.

CONTRIBUTORS TO THIS ISSUE

With the exception of two, the articles in this issue of the Bulletin were written by members of the Faculty. "The Jew and the Arab in the Holy Land" was one of the lectures on the L. P. Stone Foundation by Dr. Charles R. Watson, President Emeritus of The American University at Cairo.

"Walt Whitman as a Preacher's Poet" was a paper read by Dr. Harold S. Rambo at a meeting of the Symposium in Princeton. Dr. Rambo is pastor of The Adams-Parkhurst Memorial Presbyterian Church, New York City.

WALT WHITMAN AS A PREACHER'S POET

HAROLD S. RAMBO

CAN such an erratic, erotic, barbaric poet as Walt Whitman ever be regarded as a "preacher's poet"? Perhaps he is not found in very many anthologies of verse selected for their pulpit quotability. Some of his utterances can hardly be repeated even in polite society, let alone the pulpit, and yet to one who goes to Whitman with a sincere desire to accept his finest utterances and to breathe his spirit of freedom and democracy I believe that Whitman will be found a most rewarding poet, perhaps, we might add, a prophet.

For many years he has been a favorite of mine, though I can hardly call myself a hearty devotee. There have been times when I have neglected him for a long period. His "barbaric yawp"—to use his own phrase—has rather wearied me. His affronts to common decency and his apparent egotism have tried my loyalty considerably. Yet when I reviewed him recently in preparation of this paper I found him truly magnificent. To me he is one of the outstanding figures in American literature—a poet whom we have to accept.

To one who is coming to Whitman as a new acquaintance, I would offer a few words of kindly advice. Do not try to psychoanalyse him, for if you do you will lose him. Do not even try to "understand" him in terms of cold logic. He will evade you. If you are just willing to let him lead you, he will bring you at last to unexpected heights and give you some great visions.

I should like to consider Whitman under three heads—the Democrat, the Mystic, and the Poet. Carl J. Friedrich in his book *The New Belief In The Common Man* lists Whitman as one of the three great prophets of American democracy. The other two he mentions are Emerson and Thoreau. Whitman was a devoted follower of Emerson. He said at one time, "I have been simmering, simmering, simmering until Emerson brought me to a boil." Emerson, when he received his first copy of "Leaves Of Grass," greeted him with enthusiasm saying, "I greet you at the beginning of a great career which yet must have had a long fore-ground somewhere, for such a start. I rubbed my eyes a little to see if this sunbeam were no illusion." While Emerson did not continue to praise or appreciate all of Whitman's work he surely recognized in him a great fellow poet. When we speak of Whitman as the poet of Democracy, of course we are not speaking in a partisan sense. It is true in his early days in Brooklyn he was an active member of the Democratic Party and made political speeches, but democracy meant more than a party label. It meant what we now speak of as "the four freedoms." Whitman by his emphasis on the greatness of the common man did his share in helping to guarantee those freedoms to future generations.

In "A Song For Occupations" he says

> "The sum of all known reverence I add up in you whoever you are.
> The President is there in the White House for you, it is not you who are here for him.
> The Secretaries act in their bureaus for you, not you for them.
> The Congress convenes every twelfth month for you.
> Laws, courts, the forming of states,

the charters of cities, the going and coming of commerce and mails is all for you."

Later in the same poem he tabulates every conceivable occupation and says to each artisan "you are more important than the things you make."

It is true that Whitman was not the first champion of the common man. Robert Burns and Thomas Hood, among others, had also done so, but to Whitman the common man was not just a man to be sympathized with, he was the man to lead the procession and quite competent to do so.

He says in "Pioneers, O Pioneers"

"For we cannot tarry here,
We must march, my darlings, we must bear the brunt of danger,
We the youthful sinewy races, all the rest on us depend—
Pioneers, O Pioneers."

I have not time to quote much from his poems on democracy but would recommend the reading of "Thou Mother With Thy Equal Brood" and "Song Of The Broad-Ax."

There is a poem which lies close to my heart for it expresses some of my emotions. It is entitled "Give Me The Splendid Silent Sun."

"Give me the splendid silent sun, with all his beams full-dazzling,
Give me the juicy autumnal fruit, ripe and red from the orchard,
Give me fields where the unmowed grass grows
Give me an arbor, give me the trellised grape" . . . etc.

Then his mood changes and he says

"Keep your splendid silent sun,
Keep your woods, O Nature, and the quiet places. . . .
Give me Broadway, with the soldiers marching—give me the streets of Manhattan,
Give me the shores and wharves heavy-fringed with black ships.
Manhattan crowds with their turbulent musical chorus,
Manhattan faces and eyes forever for me."

To one who is privileged or doomed to live and preach in New York such sentiments are bound to strike a responsive chord. Anyone who loves poetry must love nature in all its primal beauty but he may also love the streets, the hum of the city, and its endless, untiring life.

I have always felt that I learned to love and appreciate the common man because of Walt Whitman, for I have known him since my high school days. His poetry helps me to appreciate the men and women that I meet daily—to see their virtues and understand their temptations.

In these days when totalitarianism is still a menace, in spite of the cessation of the war, days in which the common man may be overlooked in spite of all efforts to improve his estate by legislation and labor movements, days in which material benefits are emphasized at the expense of plain honest living in harmony with each other, I believe that a poet of democracy should have a hearing. Whitman would favor all efforts to improve the economic status of man but he would cry out against tyranny of all kinds.

Before looking at Whitman the Mystic I would like to discuss some of his eccentricities.

Was he an egotist? If the use of the personal pronoun is a criterion he most surely was. Not only did he use "I" frequently but he also gives the impression of colossal self-assurance. I am inclined, however, to make a distinction between "egotist" and "egoist" and classify him as the latter. Christopher Morley says we

should substitute *you* for *I* in most of his poems if we would understand his true purpose. When Whitman sang the "Song Of Myself" he was really singing the song of yourself. If we observe this rule his egotism will not affront us. Those who knew Whitman personally speak of him as a very modest and self-effacing man.

Another question which any defender of Whitman must face is his bluntness regarding sexual matters. A friend of mine in my college days once read a paper on Whitman in which he challenged the right of Whitman to call one section of his poems the "Children Of Adam." He said that when Adam stood in the presence of God he adorned himself with figleaves while Whitman removed them. Candidly I must say that if I were to compile an anthology of Whitman I would certainly omit most of the "Children Of Adam" and some other poems as well. They unnecessarily offend my sense of propriety. The only argument that I can offer in favor of their retention is that if Whitman was singing the song of the complete ego, he had to deal with all of man's passions and weaknesses, but I must confess that I have never been elevated or strengthened by the "Children Of Adam." To a newcomer to Whitman I would say pass over the "Children Of Adam," for while there are some fine passages in some of the poems, you have to wade through so much muck to get to them they can hardly reward you. My friend Dr. J. Duncan Spaeth says that the best way to read Whitman is to start at the back of "Leaves Of Grass" and read forward if you want to get a more favorable conception of him. A number of his friends counseled him to omit some of these poems but he always refused. A New York publisher is said to have offered to publish an earlier edition at a good financial advantage to Whitman if he would omit some of these poems, but he refused to do so, even though he was living in penury at that time.

As a Mystic I believe that Whitman has made a genuine contribution to devotional life. Dr. Rufus Jones includes him in his book on *Some Exponents Of Mystical Religion.* He says he is a late arrival among the admirers of Whitman but is none the less one of his sincere followers. He quotes Dr. Bucke, one of Whitman's closest friends, as saying that when he first visited him in 1877 he was almost amazed by the beauty and majesty of his person and the gracious air of purity that surrounded him. He says that his acquaintance brought on a state of spiritual exaltation that lasted at least six weeks and that his whole life was changed by that contact. He had what he calls a cosmic consciousness. Undoubtedly Whitman was influenced by the Transcendentalists. He breathes the spirit of Emerson and his associates. One of his best mystical poems is "The Prayer Of Columbus." It is generally supposed to be autobiographical and was written during the period of his convalescence in Camden after he suffered a disabling stroke. May I quote one of his finest passages from the poem.

> "I cannot rest, O God, I cannot eat
> or drink or sleep,
> Till I put forth myself, my prayer,
> once more to Thee,
> Breathe, bathe myself once more in
> Thee, commune with Thee.
> Report myself once more to Thee.
> All my emprises have been filled with
> Thee.
> My speculations, plans begun and
> carried on in thoughts of Thee,
> Sailing the deep or journeying the
> land for Thee.
> Intentions, purports, aspirations mine,
> leaving results to Thee.
> Oh, I am sure they really came from
> Thee,

The urge, the ardor, the unconquerable will,
The potent, felt interior command, stronger than words
A message whispering to me even in sleep
These sped me on. . . .
My terminus near
The clouds already closing in on me
The voyage balked, the course disrupted, lost!
I yield my ships to Thee.
I will cling fast to Thee, O God, though the waves buffet me.
Thee, Thee at least I know."

To me the spirit of this poem is much superior to Henley's "Invictus" written perhaps under similar conditions.

It would be vain to go to Whitman for any systematic theology. He was neither systematic nor a theologian. Probably he was influenced early in life by Elias Hicks. He lived in the area in Long Island where Hicks preached and labored. While his parents were not Quakers he speaks of being taken to a Quaker Meeting at times with them. In an essay on "George Fox and Shakespeare" he vividly expresses what the Quaker way of life meant to him. He says in substance that when all things else fail—the pursuit of wealth and beauty, scientific values, and all that Shakespeare himself can give—the one reality that remains is the thought of God, merged in the thoughts and the immortality of identity. This Quaker hush and quiet and the whisper of the Infinite presence are never altogether absent from Whitman's life, says Rufus Jones.

He had a great admiration for Jesus Christ. Perhaps he regarded him more as the "Great Comerado" than as the Supreme Son of God, but he in various places fervently shows his love for him.

William James, you will recall, devotes a good deal of thought to Whitman in his "Varieties of Religious Experience." He speaks of Whitman's expansiveness. Whitman excludes, he says, anything which is of a contractile order. Dr. Bucke says that throughout his acquaintance with Whitman he never spoke deprecatingly of any nationality or class of men. He never grumbled at the weather or illness or anything else. He never swore because he never had anything to swear at.

If Whitman was not a theologian he was not a philosopher either. He seems to have read quite deeply in current philosophy, but did not try to be technically a philosopher. I do not believe that a great poet can be a great philosopher, for a poet thinks in images while a philosopher thinks in abstractions.

Coming at long last to Whitman the poet, the craftsman, the maker of verse, it is there I believe I can speak with greatest enthusiasm. His unconventional style has aroused considerable criticism. There is considerable difference of opinion as to whether Whitman is responsible for the flood of free verse that has flowed since his day. If so, I would say that on the whole he has done literature a disservice. While I do not undervalue all modern poetry, by any means, I feel that many have tried to copy his unmetered verse without being possessed of his exalted genius. Simply to copy a man's mistakes is no tribute to a man.

It is interesting to compare Whitman to his contemporary, Alfred Tennyson. Personally I admire Tennyson very much and probably quote him more than I do Whitman. From the standpoint of elegance Tennyson was to me *the* master poet. But I sometimes think of him as a worker in ivory who carves exquisite statuettes. They are perfectly symmetrical and well-balanced, but I sometimes think that Whitman with his rough mallet and blunt chisel can bring out strong features which Tennyson polishes away. Whitman, as we

know, was a great reader of Homer and I believe derived some of his power from him. It is interesting sometimes to scan Whitman; it seems to scan in places just like Homer. His choice of onomatopoetic words and epithets is great. I think that the longer poem of Whitman which I admire most is "Crossing Brooklyn Ferry." I quote one or two passages.

> "I too many and many a time crossed the river of old
> Watched the twelfth month sea-gulls, saw them high in air, floating with motionless wings, oscillating their bodies,
> Saw how the glistening yellow lit up parts of their bodies and left the rest in strong shadow.
> Saw the slow-wheeling circles and the gradual edging toward the south
> Saw the reflection of the summer sky in the water
> Had my eyes dazzled by the shimmering track of beams
> Looked at the fine centrifugal strokes of light around my head in the sunlit water
> Looked on the haze of the hills southward and south-westward
> Looked on the vapor as it flew in fleeces tinged with violet
> Looked toward the lower bay to see the vessels arriving . . .
> Ah, what can ever be more stately and admirable to me than mast-hemmed Manhattan?
> River and sunset and scalloped edged waves of flood-tide?
> The sea-gulls oscillating their bodies, the hay-boat in the twilight and the belated lighter."

Personally I feel that the most important thing about poetry is not what it says but what it does to bring one into rapport with the poet. I remember years ago when a college professor read "Whispers Of Heavenly Death" one of my fellow students dismissed it impatiently by asking what it meant. I may not know exactly what it means but I know what it does to me. It takes me out to a woodland dell on a quiet summer evening where I can hear the summer breeze rustling through the trees and the hundred other sounds which are heard in the summer twilight, and I say with the poet

> "Whispers of heavenly death murmured I hear—
> Labial gossip of night, sibilant chorals
> Footsteps gently ascending, mystical breezes wafted soft and low."

In the distance I hear the purling of a brook and say with Whitman

> "Ripples of unseen rivers, tides of a current flowing, forever flowing
> Or is it the plashing of tears—the measureless ocean of human tears."

Then I look up into the heavens and

> "I see, just see skyward, great cloud-masses
> Mournfully slowly they roll, silently swelling and mixing,
> With at times a half-dimmed, saddened far-off star
> Appearing and disappearing—
> Some parturition rather, some solemn immortal birth;
> On the frontier to eyes impenetrable
> Some soul is passing over."

It is in his sea-poems that I think I appreciate Whitman most. "Man Of War Bird," "Patrolling Barnegat," and "Out Of The Cradle Endlessly Rocking" are fine examples but the one which I love above all others is "With Husky Lips O Sea." To me it is the poem supreme of the sea.

> "With husky haughty lips, O sea,
> Where day and night I wend thy surf-beat shore,

Imaging to my sense thy varied strange suggestions,
(I see and plainly list thy talk and conference here)."

Note the varied comparisons which he makes—

"The troops of white-maned racers, racing to the goal,
Thy ample smiling face, dashed with the sparkling dimples of the sea.
Thy brooding scowl, and murk—thy unloosed hurricanes
Thy unsubduedness, caprices, wilfulness.
Great as thou art above the rest, thy many tears, a lack from all eternity thy content,
(Naught but the greatest struggles, wrongs, defeats, could make thee greatest—no else can make thee.)
Thy lonely state—something thou ever seekst and seekst yet never gainst—
Surely some right withheld—some voice in huge monotonous rage of freedom lover pent.
Some vast heart, like a planet's chained and chafing in those breakers,
By lengthened spell and spasm and panting breath,
And rhythmic rasping of thy sands and waves,
And serpent hiss and savage peals of laughter
And undertones of distant lion roar.
Sounding, appealing to the sky's deaf ear—but now rapport for once
A phantom in the night. Thy confidant for once
The first and last confession of the globe—
Out-surging, muttering from thy soul's abysms
The tale of cosmic elemental passion
Thou tellest to a kindred soul."

Probably the most quoted poem of Whitman's is "O Captain, My Captain, Our Fearful Trip Is Done" written in honor of Abraham Lincoln whom he greatly admired. It is one of three rhymed poems of Whitman's of which I have knowledge. It is a very worthy tribute, but the Lincoln poem which I feel is most magnificent is "When Lilacs Last In The Door-yard Bloomed."

Have I made Whitman any more serviceable to the preacher? If Whitman makes you breathe the breath of freedom more deeply; if he makes you feel the divine power and presence more positively by his mystic touch; if I have directed you to a store-house of wonderful imagery and description, I will feel that my enthusiasm has not been in vain.

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At the Commencement the first steps will be taken to implement the agreement that a certain number of the members of the Board of Trustees of the Seminary shall be nominated by the Alumni.

"The procedure to be followed in the making of nominations to the Board shall be as follows: A Committee on Nominations shall be elected at the annual meeting of the Alumni Association to which committee names may be suggested as nominees by any member of the Alumni Association."

THE REVISED STANDARD VERSION OF THE NEW TESTAMENT

Bruce M. Metzger

FEBRUARY of 1946 will be notable in the history of the English Bible for it marked the publication of the Revised Standard Version of the New Testament.[1] Seventeen years ago the International Council of Religious Education, in behalf of the forty Protestant denominations associated in that body, charged a group of thirty-one scholars with the task of revising the American Standard Version of the Bible. Under this order the Committee began work in 1930 but two years later was forced to suspend its activities because of lack of funds to provide for expenses. In 1937 the necessary budget was provided, and the work of revision proceeded once again.

The Committee worked in two sections, one dealing with the Old Testament and one with the New Testament. As was to be expected, work upon the New Testament has been completed first. According to an announcement by the publishers, it is hoped that the revision of the Old Testament will be finished by the end of 1950.

The Need for the Revision

The desirability of such a revision was acknowledged by almost everyone. For all of the excellencies of the King James Version of 1611—and they are many and glorious—its defects are far from being inconsequential. Its inferior documentary sources with erroneous readings, its obsolete words, its occasional grammatical mistakes, its artificial distinctions in the translation of the same Greek words, its few unseemly phrases which can scarcely be used in the pulpit or family, all these made a revision desirable. In 1901 there appeared the American Standard Version of the New Testament, embodying substantially the work of the Canterbury Convocation of the English Revisers in 1881. This, which has been popularly called "the Revised Version," was hailed as the successor of the revered King James Version.

But the Church had come to love the stately and melodious cadences of the majestic Elizabethan English in the King James Version and refused to give up her heritage of nearly three hundred years. Clergy and laity alike said, "The old is better." And indeed, in the abundance of felicitous turns of phrase and apt expression, in melodious rhythm and graceful vigor, the King James Version was indisputably the peer of the product of the revisers. It is only a slight exaggeration to say that, whereas one was a classic, the other, with its stiff, hard, literal rendering, seemed little better than an interlinear translation prepared for incompetent school boys. An example of the latter's

[1] The title page reads: *The New Covenant commonly called The New Testament of our Lord and Savior Jesus Christ*, Revised Standard Version. Translated from the Greek, being the Version set forth A.D. 1611, revised A.D. 1881 and A.D. 1901, compared with the most ancient authorities and revised A.D. 1946. Thomas Nelson & Sons, New York. Pp. vii, 553. Bound in blue cloth, $2.00. (An edition in leather binding is promised for June, 1946.) Some material in the present article regarding the revisers' problems and procedure was derived from a brochure issued by the publishers and entitled, *An Introduction to the Revised Standard Version of the New Testament*, by Members of the Revision Committee, Luther A. Weigle, Chairman. Pp. 72. $.25.

intolerable English is found in Luke 9:17, "And there was taken up that which remained over to them of broken pieces, twelve baskets." Charles Haddon Spurgeon's verdict was terse and just: the Revised New Testament was "strong in Greek, weak in English."

The mistake made by the revisers was that they had been far too rigorous and mechanical, and consequently the trivial changes which they had introduced into every verse were resented as unnecessary and impertinent. The familiar music had been silenced at the expense of what seemed to be pettifogging pedantry. Had the revisers corrected only the obvious errors and infelicities in the King James Version, the Church would probably have accepted their work gladly. Then there would have been no need within a third of a century to call for another revision!

The Members of the New Testament Committee

The names of the nine members who did most of the work on the Revised Standard Version of the New Testament are the following: Prof. Walter Russell Bowie, Union Theological Seminary; Prof. Millar Burrows, Yale Divinity School; Prof. Henry J. Cadbury, Harvard Divinity School; Prof. Clarence T. Craig, Oberlin Graduate School of Theology; Prof. Emeritus Edgar J. Goodspeed, University of Chicago; Prof. Frederick C. Grant, Union Theological Seminary; the late Prof. James Moffatt, Union Theological Seminary; Dean Luther A. Weigle, Yale Divinity School; and Pres. Abdel Ross Wentz, Lutheran Theological Seminary, Gettysburg.

Dean Weigle served as the Chairman of the group. In 1944, near the completion of the task, Prof. Moffatt died. Fortunately he had been spared to serve as Executive Secretary from 1937 to the time of his death and to be present at the last full meeting of the Committee in August of 1943 when the entire text of the New Testament was reviewed. It will also be of interest to the alumni of Princeton Seminary to learn that the late Prof. William Park Armstrong served on the New Testament Committee from 1930 to 1937, when he requested to be relieved from further participation because of ill health.

The Format of the New Version

The publishers and the Committee have made every effort to present this version in the most satisfactory and appealing format. The impression given by the open page is pleasing: the type is large and clear, and the print is spread across the page in one column. Verse numerals within the text are small and inconspicuous. The usual small letters indicating cross references have been removed from the text, the number of the verses and the references suggested being printed at the foot of the page, the former in bold type. The only other marks left in the text are the occasional, minute, italicized letters, set above the line, which refer to footnotes where other readings of ancient manuscripts or other permissible translations are recorded.

Poetical passages (for instance, the quotations from the Psalms and the hymns included in the first chapter of Luke) are printed as poetry. Quotation marks enclose direct speech. The text is splendidly paragraphed. Unusual proper names are divided into syllables and supplied with an accent mark on the proper syllable. The new revision omits all italicized words (used by earlier versions to denote words demanded by the sense but not explicitly represented by a corresponding word in the Greek text) on the principle that only words necessary to convey the meaning in English are used.

The Underlying Greek Text

Though the American Standard Version had the advantage of a much more soundly established text than did the King James translators, still not a few important manuscripts of the Greek text and of ancient versions have appeared since 1881, the date of Westcott and Hort's monumental edition, upon whose text the American revision was substantially based.

One of the quite important discoveries was a late fourth century manuscript of the Old Syriac version of the Gospels, found in the monastery of St. Catherine on Mt. Sinai in 1892. The text of this version is believed to testify to the state of the Greek text (from which it was translated) in the latter half of the second century.

Other noteworthy finds were a late fourth or fifth century Greek manuscript of the Gospels, purchased at Cairo in 1906 by Mr. Charles Freer of Detroit, and the Koridethi manuscript of the Gospels, dating from the ninth century, which was made available in a definitive edition in 1913.[2] Very much more important was the discovery in 1931 of sizeable fragments of three ancient New Testament codices, called the Chester Beatty papyri. As these were probably copied during the third century—a hundred years before the two great uncial manuscripts upon which Westcott and Hort relied—their significance for the establishment of the primitive text of the New Testament is extraordinarily great.

Though no one of these recently acquired witnesses has necessitated any spectacular change of opinion regarding the true text of the New Testament, a study of their combined significance has contributed to cause the center of gravity in textual criticism to shift somewhat from that involved in the principles and procedures which Westcott and Hort formulated and followed. No longer do most scholars regard the so-called Neutral text (witnessed chiefly by Hort's "heavenly twins," namely codices Vaticanus and Sinaiticus) as next to impeccable. There has been a growing recognition of the importance of the so-called Western type of text.

The scholars who prepared the present revision adopted what may be termed an eclectic principle of choosing among variant readings. As a result the Greek text which inferentially underlies this revision is not that of Westcott and Hort, or Souter, or Nestle, though the readings adopted are, as a rule, found either in the text or margin of the new (17th) edition of Nestle's *Novum Testamentum Graece* (Stuttgart, 1941).

As would be expected, passages which were made familiar by their inclusion in the text underlying the King James Version, but which are supported by only late and inferior manuscript evidence, are correctly relegated to the margin or dropped altogether. Thus, the doxology of the Lord's Prayer, probably a liturgical addition made by the early Church, is printed in a footnote. Likewise the two appendices of the Gospel according to Mark as well as the *pericope de adultera* (John 7:53-8:11) are given in smaller type at the foot of the page, the latter with the information that some ancient authorities place the section at the end of the Fourth Gospel or after Luke 21:38. The words regarding the Three Heavenly Witnesses, printed in the King James Version at I John 5:7f but which are found in only two Greek manuscripts, neither of which is older than the fourteenth century, are rightly dropped without any explanation, with a readjustment

[2] Incidentally, the text of the Koridethi manuscript was edited by a former Princetonian, Caspar René Gregory, who, as Charles Hodge's student assistant, saw the three volumes of Hodge's *Systematic Theology* through the press and compiled the index volume.

of the verse numerals. In these textual matters the revisers have simply followed certain precedents set by the American Standard Version.

In about fifty important passages the present revisers have differed from the Greek text underlying the American Standard Version and have followed the testimony of codex Vaticanus, codex Sinaiticus, and the Chester Beatty papyri (or some one or two of them). Thus, the words "the Son of God" have been restored to the text of Mark 1:1; alternative readings of some weight (equivalent to the text of the King James Version) have been added to the margin of Luke 23:38 and Rev. 22:14; ἐν Ἐφέσῳ has rightly been dropped from Eph. 1:1; and the text including ὁ θεός has been accepted in Rom. 8:28, producing the rendering, "We know that in everything God works for good with those who love him. . . ."

The Translation Itself

The following remarks fall into two categories, those which involve the understanding of Greek words and idioms (as well as the Semitic coloring so apparent in the Synoptic Gospels and in the first half of the Acts), and those which involve the style of the English chosen to represent the meaning of the original.

1. The present group of translators possessed what no other similar group had had available, namely an abundance of up-to-date lexicographical aids embodying the fruits of the labors of a generation of Greek scholars working upon the stores of non-literary papyri brought to light in Egypt at the turn of the century. True enough, the meaning of the great bulk of the words of the New Testament is and has been unmistakable. But in numerous small details the new materials have shed light on the denotation as well as the connotation of not a few words. For instance, the time-honored and truthful description of wealth as "the deceitfulness of riches" no longer appears a suitable translation in Matthew 13:22 and Mark 4:19 because we now recognize that in the vernacular ἀπάτη had come to mean "delight" or "pleasure." Again, there is now enough evidence to render it probable that ἀμφότερος, which ordinarily meant "both," was also used of more than two and may, therefore, be rendered "all" in Acts 19:16 and 23:8. Similarly βάλλω and ἴδιος are now seen to have often been used in a weakened sense, the former frequently meaning no more than "put" or "send" and the latter "his" etc. (instead of "his own" etc.). Jesus' warning against worry now appears as "Which of you by being anxious can add one cubit to the span of his life?" because we have learned from Greek papyri of the first Christian century that ἡλικία very seldom bore the meaning of "stature" but almost always was used with reference to one's age.

A growing appreciation of the influence of a Semitic background upon certain parts of the New Testament—an influence deriving both from the Old Testament via the Septuagint translation and from a contemporary Aramaic milieu—has led the revisers to introduce a number of modifications differing from both the King James and the American Standard Versions. Thus, in the interest of straightforward English the frequently recurring Semitic formula "and it came to pass" has simply been omitted. The expression "answered and said" has become "replied" or the like, and "spoke, saying," appears now as "said." The revisers have likewise recognized that in the Semitic languages one conjunction had to do duty for many meanings, and, therefore, when καί binds together a succession of coordinate clauses, they use "but" or "when" or "now" or whatever the context requires. Such renderings doubtless seemed justified to the revisers on the score of trans-

lating the sense as well as words, thus embodying in idiomatic English what was idiomatically expressed in Aramaic or Greek.

2. Among the most thorny of problems encountered by the revisers was the question whether or not to retain the second singular "thou" with its correlative forms "thee," "thy," "thine," and the verb endings "-est" and "-edst." After two years of debate and experiment it was decided to abandon these forms and to follow modern usage, except in language addressed to God.

Almost all of the archaisms of the King James Version, some of which had been retained by the American Standard Version, have been eliminated.[3] Thus, "of" becomes "by" when the actor or agent is denoted. "The more part" is "the majority." "Because that" and "for that" drop the "that." (All of these archaisms were retained, strangely enough, in the American Standard Version.) In general, the revision uses the simpler forms, as "to" for "unto" and "on" for "upon." "Enter into" is "enter." The "so" is omitted from "whosoever," "whatsoever," and the like.

In making changes of this kind, the Committee had to steer a middle course between a chatty colloquialism on the one hand and a stiff and archaic style on the other.

Critical Evaluation

On the whole the work of the Committee merits unstinted praise and commendation. Its members have undoubtedly complied with the International Council's mandate to produce "a revision designed for use in public and private worship" as faithfully as it was possible to do. The vocabulary and syntax of the revision show for the most part a discriminating taste for simple yet forcible English expressed in rhythmical and smooth sentences, preserving a quite considerable flavor of the King James Version.

In several more or less minor respects, however, the version invites critical comment and even condemnation. As was mentioned above, "thou" and similar archaic forms are reserved for address to God. One is not unduly surprised, in view of the theological complexion of the Committee, that it was decided not to use these pronouns in speech directed to our Lord. (Perhaps this is an inevitable aspect of his humiliation in becoming man!) But one wonders whether it really would have been stretching a point too far to have Paul address the heavenly Christ, "Who art thou, Lord?" instead of bluntly, "Who are you, Lord?" Elsewhere concessions were made for liturgical reasons (see footnote 3); why could not reverential considerations have prevailed here?

One regrets too that in Romans 9:5 the text is punctuated with a period after "Christ." Without referring to the Christological views of the revisers, it may be observed that the punctuation which has approved itself to most expositors of this passage is ". . . Christ, who is God over all, blessed forever," a rendering relegated to a footnote in the revision.

After analyzing the manuscript evidence involved in the fifty or more passages where the revisers' text differs from that of the American Standard Version, the present writer has assured himself that in almost every instance the Committee was undoubtedly justified in its evaluation of the textual variants. In one or two instances, however, the wisdom of the Committee's decisions may be seriously questioned. One involves the printing in

[3] This statement is qualified by "almost" because in at least two instances the revisers have retained archaisms: the word "magnifies" in an archaic sense appears in the Magnificat (Luke 1:46), and Zechariah is made to address his infant son John, in the Benedictus (Luke 1:76), with "thou shalt."

a footnote of the account of the second cup in Luke 22:19b-20. Now, it is true that scholarly opinion has more and more favored the readings of the Western text and that these words are omitted by Codex Bezae and part of the Old Latin and Old Syriac evidence. But even if it be concluded that this omission in *part* of the Western evidence warrants removing the words to a footnote (and certainly such a conclusion cannot be said to be undisputed), still the revisers' statement in the footnote should reflect more accurately the actual amount of the evidence. Instead of saying, "Many ancient authorities add" these words, they should have stated, "Most ancient authorities add. . . ."

Again, in Jude 5 the revisers have printed a conjectural emendation, "he who," instead of one of the variants in the manuscripts, namely "the Lord" or "God" or "Jesus." No matter how trivial the emendation, no matter how plausible it may appear to be, the reader is entitled to learn from a footnote that no manuscript bears witness to such a reading. To withhold that information is inexcusable.

In regard to the style of the English, it is a melancholy fact that our present day speech, in contrast to the stately euphony of Elizabethan diction, has become clipped and nervous. It is inevitable, therefore, that part of the beauty inherent in the King James Version simply cannot be conveyed in any modern translation.

But once it is recognized, though perhaps somewhat reluctantly and regretfully, that the King James Version needed revision in many respects and that the American Standard revisers were far too drastic, the conscientious work of the present Committee ought to be accepted with thankfulness. Whether or not it will displace the prestige of the venerable King James Version remains to be seen. But every minister should ascertain for himself after a fair trial whether the revision will not bring him and his people into closer fellowship with the Saviour who meets us in this book.

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THE THEOLOGICAL SEMINARY LIBRARY

Kenneth S. Gapp

THE formation of a library at the Theological Seminary at Princeton was from the first an important aim of the founders of the Seminary. Even before the *Plan of the Theological Seminary* was adopted in 1811, the need for a large library had been discussed. When the committee of the General Assembly was debating whether one or more theological institutions should be established, a strong argument in favor of having only one Seminary was based upon the belief that only a single institution could be provided with a very extensive library. When the *Plan of a Theological Seminary* was originally written by the committee, Article VII was entirely devoted to the library. The first three sections of this article expressed the aims of the founders of the Seminary in these words:

> "Section 1. To obtain, ultimately, a complete theological Library, shall be considered as a leading object of the Institution.
>
> "Section 2. It shall be the duty of the directors to present to the General Assembly, a catalogue of the most necessary books for the commencement of a library, and recommend the purchase of such a number as the state of the funds will permit.
>
> "Section 3. It shall be the duty of the professors to procure and keep a large folio, to be denominated, *The Prospectus of a Catalogue of a Theological Library*. In this folio, divided into proper heads, each professor shall, at his pleasure, enter, in its proper place, the title of such books as he shall deliberately judge to be proper for the library. The board of directors, or the members of it individually, may do the same. From this folio it shall be the duty of the directors to select such books as they think most necessary, and as the sum appropriated for the current year will purchase, and recommend their purchase to the Assembly. The Assembly shall, annually, decide by vote, what sum of money, for the current year, shall be laid out in the purchase of books."

This part of the original plan of the Seminary was never adopted by the General Assembly. But a collection of books was essential to the work of the professors, and the formation of a small library was voluntarily undertaken by the first Directors and Professors. In 1812, the first year of the existence of the Seminary, the directors provided the sum of one hundred dollars for the purchase of books. The first volumes purchased were two Hebrew Bibles, two Hebrew dictionaries, and six Hebrew grammars. These and other books obtained by gift were at first kept in the study of Dr. Archibald Alexander. Shortly after the erection of Alexander Hall in 1817, the library of the Seminary was placed in rooms on the second floor of this building close to the Oratory, which was the common room for all religious meetings. The number of books was increased by purchase and by gift. In 1822, ten years after the founding of the Seminary, the library contained 2,059 volumes and 582 pamphlets. It was then called the Green Library, in honor of Ashbel Green, the chairman of the Board of Directors. It soon outgrew the four

rooms in which it was then housed, and in 1843 Mr. James Lenox, an elder of the First Presbyterian Church of New York City, erected the first library building for the Seminary. This was built at the corner of Mercer Street at Library Place, set back from the corner on a slight rise of ground; it was constructed of brown stone, was Gothic in design, and was encircled by a carriage drive. The interior was a dark golden oak; the floor was of Italian marble tile; a balcony surrounded three sides of the interior; the windows were screened with dark green venetian blinds; and the ceiling was delicately vaulted. It still remains, with some alterations, as one of the most charming buildings of Princeton.

This library building, containing, in 1843, about 5,000 volumes, did valiant service in lending books to the students and professors. Some indication of its services may be inferred from the rather quaint rules which were formulated in 1856. These rules provide, among other regulations, the following: "The library will be opened twice a week, during term time, for the purpose of drawing out and returning books." "Every student shall have the privilege of taking out, at one time, one folio or quarto volume and two of inferior size, or four octavos or books of smaller size, in addition to those taken out as class books." "Every student failing to return a book within the specified time shall incur a penalty of twelve and a half cents."

The great interest of the Seminary in increasing its library resources led to the rapid enlargement of the library. In 1879, the number of books reached 31,000 bound volumes and 8,500 pamphlets, and the first building was then inadequate. Mr. James Lenox thereupon set the first building apart for storing rare and seldom-used books, and erected nearby a second library building for the use of the Seminary. This building was of dark red brick, and is still used as the main library building. However, it also was outgrown by the rapid increase in the library, so that in about 1904 it was necessary to reopen the older library building as a subsidiary reading room. When in 1925 both buildings proved inadequate for the expanding library, an annex to the newer building was erected by the trustees of the Seminary, who planned that the annex should provide adequate space until the year 1940.

The Collection of Books

The library, now numbering over 164,000 bound volumes and 50,000 pamphlets, forms an excellent collection for the work of the institution. Practically everything of value for theological instruction is present. Thus we have books with which to teach our students a sound knowledge of the Bible: the text of the Bible in many languages and in many editions, introductions to its various parts, commentaries on all its books, and volumes on the study and interpretation of the Bible. We have many books on the history of the Christian Church in all aspects of its development, so that students may acquire a comprehensive view of its history and missions and may learn the Church's responsibility in the modern world. We have many books on the creeds of the Church and on the doctrinal teachings of the Bible, so that the young minister may have a sound training in the beliefs of the Christian faith and may be well prepared to explain and defend the faith. We have books on ethics, Christian conduct, and personal devotion, so that students may study the principles of upright conduct and may learn the responsibilities of a Christian minister in the communities in which they will serve. We have many books also on methods of preaching, of conducting public worship, of directing

the manifold activities of the Church organization, and on the principles and methods of Christian education. We have, in addition, many detailed and scholarly works on special phases of Christian thought and activity, so that advanced students may specialize in fields most congenial to their interests.

The library also has many rare and valuable books which have come as gifts from interested friends. Early in the history of the Seminary, the Honorable Elias Boudinot, the president of the Continental Congress in 1782, bequeathed his whole library to the Seminary with the provision that his daughter, Mrs. Susan Bradford, should have the use of the books during her lifetime. In 1839 the Reverend W. B. Sprague made the first of his notable donations; in all he presented more than twenty thousand pamphlets pertaining to the religious life of the early American nation. Among these are many rare booklets; for example, we have a collection of the annual Election Sermons of the State of Massachusetts which is complete for the years 1721 through 1830. The value of the Sprague donations for the study of the religious foundations of early American history is very great. In 1855 we received the first donations of Mr. Samuel Agnew of Philadelphia. His gifts strengthened our library by more than three thousand volumes and four thousand pamphlets on such diverse subjects as Methodism, the Sabbath, Church government, the doctrine of the Trinity, and especially Baptism. In 1872 the library began the formation of our Alumni Alcove, which is designed to preserve as one collection the published writings of our alumni. In 1875 we obtained the library of Dr. R. B. Rodgers in which were many volumes formerly owned by Dr. John Rodgers, the moderator of the first General Assembly of the Presbyterian Church. In 1885 several friends of the Seminary procured from Mr. A. B. Grosart, the noted Puritan scholar, 2,400 volumes designed to illustrate the life and work of the Puritans. Many rare English books are contained in this collection, which has been further strengthened by wise purchase. The Benson Collection of Hymnology, bequeathed by Dr. Louis F. Benson, contains more than 8,000 volumes on all aspects of the Christian hymns, and is endowed to provide an annual income for its continued growth. The library has also received through the years important parts of the personal libraries of many of its most scholarly professors; the Alexanders, the Millers, William Henry Green, B. B. Warfield, and William Park Armstrong.

The Need for a New Building

The necessity for the erection of a new library has been evident to all who have used the existing buildings. We need a fireproof building to protect the books collected for the work of the Seminary during the one hundred and thirty-four years of its history. Our circulating library building is not fireproof. The construction employed in the older reference library building gives no protection at all against the hazard of fire. Adequate security from fire can be procured only by the construction of a new building in conformity with modern standards of fire protection.

The size of the collection of books has outgrown all available space. The bookshelves are crowded, and there is no room for the books that must be purchased within the next few years. Many books have already been placed in storage cellars, where they are not readily available for students. Yet the professors have more urgent reasons for enlarging the size of our collection now than they have had at any time in the history of the Seminary. Books are needed not only for

undergraduate instruction, as in the past, but also for the new graduate course and for the new School of Christian Education. The widening outlook of the Seminary, as evidenced by the current interest in the work of the ecumenical Church, has also greatly increased the requests for books on all pertinent subjects. These new interests will require the purchase, within the next decade, of many books that must be properly cared for in the library. All reasonable proposals for the rearrangement of the existing space within the library, for temporary additions to the buildings, and for storage in local warehouses, have been studied and rejected as unsuitable for our work of the Seminary. Only the erection of a new building will guarantee that the professors and students will have available a useable library containing the books necessary for their enlarging work.

There is also urgent need of more space for the technical work of the staff of the library. The work rooms in which books are received, catalogued, and prepared for use are crowded, and render efficiency in these tasks very difficult to achieve. At the present time, some of these routine tasks are being performed by the staff in one of the main reading rooms of the library to the decided inconvenience of the students.

The most serious deficiency in the present buildings is, of course, the division of our collections and of our services into two separate buildings. This unnatural division, in the eyes of the professors and of the students, destroys the functional unity of the library, and makes the proper use of the library very difficult. A new building, properly planned for efficient service, will unify all the varied services of the library, and will make possible increased assistance to the educational work of the professors.

Some recent educational developments can be met by the present library plant only in very inadequate ways. There are no small seminar rooms available for consultation between professors and students. Several small conferences during the last year were forced to meet in the main reading room of the library, and one series of conferences between professor and student was held in a cellar work room usually employed for the mending of books. Small seminar rooms for the consultations of professors and advanced classes are greatly needed, especially for the work of the new School of Christian Education and for the advanced classes leading to the degree of Doctor of Theology. Only a new building will enable us to meet the new educational methods required by the recent advances of the Seminary. The purpose of the library is, of course, to serve as effectively as possible the professors and students in their related tasks of teaching and learning. It is necessary, therefore, that the library be related, as closely as possible, to the actual needs of the students and teachers, so that all library services increase the effectiveness of the work performed in the classroom. This purpose can no longer be accomplished well in our old buildings. A new building, designed and carefully planned to meet the present needs of the institution, is essential.

An attractive and pleasing building is needed for still another reason, namely, to develop, as early in the minister's course of study as possible, the habit of reading good books. After he leaves the Seminary the young minister will be largely dependent upon his own reading for intellectual nourishment and vitality. The purpose of well directed reading is to provide for the minister an inexhaustible source of knowledge and wisdom which can be made effective in his life and ministry. It should continually deepen his knowledge of the Bible, refresh his

soul with encouragement and devotion, and explain to him the changing condition of men to whom he ministers. Thus reading which is effectively related to the minister's calling is a major concern of the Seminary.

The Plans for the New Building

The architectural plans for the proposed library building have been based upon a thorough study of the probable requirements of the Seminary in future years. The various stages of this study and the plans which resulted from it have been described by the architect, Alfred Morton Githens, in the following paragraphs:

"The first step toward planning a college library building is a thorough study of all possible sites, their orientation, convenient relation to other college buildings, situation regarding natural lines of student travel, and a host of other qualities. Next in order is a selection of what seems the best type of general plan-arrangement for each of the more promising sites. Only then can the best site be determined; and only after this long preliminary work does the detailed study of plan and exterior begin.

"The Seminary has gone through these stages. Possibilities in the alteration of the present Lenox buildings have been worked out, evaluated, and discarded. The final decision, unanimously taken, settled on the site at the south corner of Mercer and Alexander Streets.

"The Library will face the wide lawn with its scattered trees that extends from Mercer Street back to Alexander Hall. Some day another building may appear at the opposite end of the lawn, harmonizing with the Library, but not a copy of it. Thus five buildings will compose a stately and rather formal forecourt, Alexander Hall in the center, a faculty residence of particular historic and architectural interest on each side of it, and the two new buildings flanking them, the five forming a great 'U,' open toward Mercer Street, will formalize and glorify the approach to the Seminary and the first view of it which a stranger receives.

"The design of the Library is in character with the older Seminary buildings, unostentatious, tranquil, horizontal lines predominating, following the conservative architecture of the early American Republic. Like the neighboring buildings, it is to be roofed in gray slate; walls of local rough stone with window edgings of pale red hand-made brick as used around some of the windows of Alexander Hall; white window-muntins; cornice, pilasters, and high central arch of gray limestone.

"This high, glazed central arch is rather unusual. It forms one side of the square entrance hall, whose lofty cross-vaulted ceiling repeats the arched form. The space beyond is lower, the same height as the reading rooms. This is the focus of the plan, the center of control. The Library desk is here—but placed to one side so as not to be too obvious nor obstruct the central vista, but yet to be in a strategic position commanding the main doorway, the entrances to all the reading rooms, and the stairs to the second floor.

"The vista from the entrance doorway is thus from the sunlight of the high, vaulted entrance hall, through the cooler north light of the reading rooms, and across the lawn of the garth to the massed planting in full sunlight against its further wall.

"This walled garth is an outdoor room for reading, meditation or quiet conversation. A few benches should be set at convenient places along the walks, and perhaps a central sun-dial as in some of the English college quads. There is no exit from it except through the building, only a locked gate for service somewhere in its low wall.

"The general reading room, facing the garth, receives its light from the northeast, the best working light of all; there is sufficient sunlight in the early morning to sweeten the room, and the sunlight disappears when it would become annoying to readers and so require repeated adjustment of window blinds. Where reading is not so prolonged and serious, the sunshine may be advantageous and rather pleasant, so the browsing room has the opposite exposure.

"The main bookstack, too, is freely open to readers. The most used books are on the first floor, but this great book collection expands through two tiers in the basement (a system developed by the public libraries and now being hesitatingly approached by colleges and universities), and the collection extends through mezzanine, second floor, and a further mezzanine above. Along the outside walls where natural daylight is available, there are individual working alcoves, technically called 'carrels,' where a student or faculty member may have quiet privacy to work and may retain his material there from day to day.

"The second floor, besides the book collection, has special reading rooms facing the garth and a group of seminar rooms facing Mercer Street.

"Future enlargement is a possibility in any library. This is prepared for. Reader space may be extended on a wing toward the rear along Mercer Street at the edge of the garth, without interference with present reading room windows. The bookstack may expand from the opposite end of the building either directly toward the right or toward Alexander Street as the bird's-eye view shows.

"A formal and balanced center is desirable in the location chosen; but dissymmetry in the wings will tend to remove the ever-present danger of stiffness in the design.

"It is intended to finish the building with good material throughout but to be very sparing with architectural ornament. Floors of the principal rooms will be rubber tile if available, the ceilings of acoustic material. This will not preclude color, and there is sufficient ornamentation in the grain of plywood wainscotting, the varied book backs, and occasional exhibit cases set in the wall. New books, and rare and beautiful books will be on display, an unconscious education for the students in what books there are and what a lovely thing a book can be."

STUDENTS FROM THE CAMEROUN

Early in April the Seminary had the unusual distinction of welcoming to the campus two students from the Cameroun. Francois Akoa Abomo is a member of the Bulu Tribe, and Tejege Joseph Mbogol is a member of the Bassa Tribe. So far as is known, these men are the first students from the Cameroun to study in the United States. They are graduates of the Dager Biblical Seminary of Loludorf, and on the completion of their studies at Princeton they plan to return to West Africa to work among their own people.

OUR DEBT TO THE CHAPLAINS

Edward H. Roberts

WHEN the dark clouds of war engulfed our land, more than three hundred Princeton Seminary alumni left their fields of labor and volunteered as chaplains. Their record of service in the armed forces is a brilliant one. For the past several months these men have been returning to their homes. We are deeply grateful to them for what they have done. How can we express our gratitude in the most effective way? By doing certain definite things which will make their transition from the military to civilian life as expeditious and soul satisfying as possible.

The Seminary has welcomed to its classrooms a large number of returning chaplains. A few have remained for only a brief period, but the great majority have preferred to enroll for the regular course offerings and to begin study for a higher degree. The provisions of "the G. I. Bill of Rights," the scholarship funds of the Seminary and the financial help provided by the Committee on Camp and Church Activities of the Presbyterian Church, U.S.A., have made this possible. The same Committee of the Church has generously provided funds so that chaplains if they so desire may attend the Princeton Institute of Theology without any charge whatsoever. This Institute will be held at the Seminary from July 8 to 18. Similar institutes for chaplains located in other areas will be conducted at McCormick and San Francisco Seminaries.

The most perplexing problem, of course, is that of housing. Up to the present time sufficient space has been found in the dormitories for single men. The fourth floor of Hodge Hall has been set aside for married students without children, and it appears that in the very near future one more floor will have to be devoted to this purpose. Meals are provided for these couples in a private dining room in Tennent Hall. All apartments owned by the Seminary have been rented, but priority is being given to the returning veterans as places become available. Although the housing situation in Princeton is critical, some chaplains with families have been able to find accommodations in the town. Others have accepted small churches with manses in the surrounding area and are carrying on their studies while serving the churches on weekends. In spite of the fact that the Seminary has provided approximately sixty housing units of its own for married students, this does not meet the need. There is some hope in the new housing project to be built in the near future on Bayard Lane by a large New York investor. This will provide one hundred and fifty homes for families with children. It is hoped that the Seminary will have a number of these allocated for its returning veterans, but it is impossible to predict at the present time when these units will be available. The Seminary is doing everything in its power to enable the chaplains to secure intellectual and spiritual stimulus before they assume civilian posts.

It is just here that there emerges for the chaplain another serious problem, that of placement in a field of service. The majority of these men, when going to the war, resigned their charges in order that their churches might be free to call a new pastor and carry on the work without in-

terruption. Having returned home, they find their savings dwindling rapidly (it was impossible for many of them to save a cent of the salary they received in the service), and the number of fields available surprisingly limited.

There is a great deal of confusion of mind in regard to the question of "supply and demand" in the ministry. Much has been said and written regarding the great dearth of ministers, while others have contended that there is an oversupply. Both are right and wrong. Using the salary scale, not solely as a determining factor, we find that there is a great need of ministers for the churches paying too little, and also for the churches in the highest salary brackets. When one considers the churches with the salary range between, there is a large number of candidates for each church. The chaplain finds, therefore, that the number of vacant churches which can pay a salary adequate to meet the needs of his family is not large. He feels that he desperately needs some help in his problem of relocating. What shall he do?

Let him first of all write, or preferably go to the Office of the Stated Clerk of the General Assembly in the Witherspoon Building, Philadelphia. The Stated Clerk, who is also Secretary of the Church's Committee on Army and Navy Chaplains, has requested every Presbytery to report all vacancies to his office. Here one can learn what fields of service are open to him. He will be given the names of churches vacant in any specified area and be advised as to the best means of getting in touch with them. He will be told that scores of ministers throughout the land are endeavoring to secure a returned chaplain to serve as an assistant or associate pastor, that provision has been made to secure fifteen or twenty chaplains as directors of Westminster Foundations in the overcrowded colleges, that many institutions of learning are in desperate need of faculty members, and that there are some challenging opportunities with the Board of National Missions, in some administrative posts of the Church and in the Veterans Hospitals.

To this service rendered by the General Assembly Office the Seminary is eager to give supplementary aid. Many letters are written each day recommending men to vacant posts. A large number of churches have indicated their desire to secure a returned chaplain as they feel that they owe him a debt of gratitude, that he has had his spiritual life deepened as a result of his war experiences and that he should be well qualified to minister to the host of young people returning to the churches from the wars.

The question arises, however, how is the vacant church to hear the candidate? A committee cannot hear the chaplain in his own church for he has none as yet. The General Assembly has wisely advised that no candidate be heard in the pulpit of a vacant church until the committee on securing a pastor is ready to recommend him unanimously to the congregation. How can the chaplain be heard? We recommend that each chaplain review his own circle of friends, his Seminary classmates, his fellow presbyters and his camp chaplains who visited him during the war, and endeavor to secure preaching appointments. Let him inform his friends or his Seminary regarding the name of the church where he will be preaching, its location, the day and the hour of the service so that one or two committees of vacant churches conveniently located may be informed. Let every minister who is ready to open his pulpit to any returned chaplain so inform the Stated Clerk of his Presbytery, indicating what Sundays would be most convenient. If chaplains were made aware of these facts their most perplexing problem would be solved. A

great many ministers have already rendered this service with most gratifying results.

The chaplain himself must not be too modest. Let him ask his friends for preaching appointments in order that he may be heard by churches seeking a pastor. Also, let him go directly to the chairman of the individual church committees on securing a pastor and talk to him man to man. It has long been known that church committees do not look with favor upon a minister who applies directly for a vacant church, but it is evident that the churches do not resent the direct approach from the chaplain. They realize something of what he has been through; they recognize that he is now at a decided disadvantage, and they are eager to do something for one who did so much for them.

All of this discussion may sound to some ears very "earthy" indeed. "What about the place of the Holy Spirit in all of this," they ask? His work we have taken for granted. Our concern here has been with what we poor mortals can do to help God's servants find their proper niche. "But what of the doctrine of predestination?" it may be contended. "If God predestined that a man shall be called to a certain church, he will be called there, church machinery or no church machinery."

This remark calls to mind a certain Commencement Luncheon at the Seminary when the main speaker, in the course of his address, proceeded to take to task the Seminary's Committee on Admissions. Said he, "If this committee had been in existence when I applied for entrance to the Seminary I would never have been admitted." "I believe in predestination," he declared with gusto. "If God has predestined that a man shall be admitted to the Seminary, he will be admitted, committee or no committee." After the address the writer could not refrain from making a defense of the Committee on Admissions. He declared that he, too, believed in predestination, and believed in it even more thoroughly than did the speaker of the day; for he believed that God predestinated not only the ends but also the means, and this little Committee on Admissions was just one of the means he had predestinated to see to it that some shall be admitted and some shall not.

Let us, therefore, do everything in our power in behalf of the chaplains, knowing that God will bless the means for his great ends.

While this endeavor is being made to locate the returning chaplains, the Seminary has not lessened its effort to bring its other alumni to the attention of vacant churches throughout the country.

THE FORWARD MOVEMENT

Henry Seymour Brown

A year has passed since our latest Bulletin report. Gifts for Maintenance from living source are running about 20% ahead of last year, at this date, totaling over $26,000. Gifts to Capital since June 1 total over $42,000. Of this, the largest single amount is for scholarships. Choir collections, thus far, are over $5,000, a total to Maintenance and Capital in the last ten months of nearly $74,000.

The Administration Building (the remodelled gym-refectory) is completed, save for radiators, which at present are unobtainable. It is transformed by the skill of the architect from ugliness into beauty. Of this building, which is to be in great part the gift of the Alumni, all will be proud and for it the Administration is especially grateful. It is hoped that at the May Commencement during the first post-war Alumni Banquet in the great gymnasium the gift of the fifty classes, now totaling $8,806, will be far over the original goal of $10,000. The actual cost of the building for obvious reasons is running nearly twice the original estimate.

The Choir, in this its ninth successive year of the three-churches-every-Sunday program, conducted 86 services on 28 Sundays. Thirty-five new churches have been visited, as also for the first time the Presbyterian Hospital of New York and the Ottilie Orphan Home of Jamaica, Long Island. During these eight to nine years the Choir has presented its program and the cause of theological education and the need for new and better ministers in 424 different churches. An ever-rising number of Friends of Princeton has been secured and many youthful recruits for the Gospel ministry. Churches which had never produced one young man for the ministry are beginning to produce them.

The gift annuity program is slowly taking hold. Many inquiries come in in response to the advertising; but for the most part we must depend upon the many small gift investments of our Alumni and long time friends.

From the will of one Alumnus, Maitland Bartlett, nearly $15,000 has been received since June 1, 1945. The Library Folder, telling the story of our next greatest need, which must be met, will be distributed at the May Alumni Banquet.

The Forward Movement Committee has been made a permanent committee of the Trustees for planning and program to report to the Administrative Committee. The past ten years' progress under President Mackay's leadership suggests a carefully thought out ten year plan in which the new Library and a modern building for efficient instruction should be major factors in the development of the new Department of Christian Education and of the growing Graduate Department.

PRINCETONIANA

Lefferts A. Loetscher

Spring Commencement

NOW that the war is over we look forward to a Spring Commencement in the accustomed style. The Baccalaureate Service will be on Sunday, May 19, at 4 P.M. in Miller Chapel. Club reunions will be in the form of a Monday luncheon or a Tuesday breakfast. On Monday at 3:15 P.M. a service will be held in memory of those who lost their lives in the War. President and Mrs. Mackay's reception will be on Monday afternoon at Springdale. A prominent speaker will address the alumni gathering Monday evening in the Whiteley Gymnasium. Professor Herbert H. Farmer, of Cambridge University, will deliver the Commencement Address on Tuesday morning. A large group of returning alumni and friends of the Seminary are expected at this first post-war commencement.

During the years of wartime acceleration, the Seminary has been having its off season commencements with unfailing regularity. Thus a Fall Commencement was held in Miller Chapel on December 4, at which nineteen men received the B.D. degree, two the Th.M. degree, and two the Th.D. degree. A Winter Commencement, likewise in Miller Chapel, was held on March 4, creating nine more holders of the B.D., and one of the Th.M. degree.

Enrollment

Many war veterans have enrolled for courses in the Seminary, bringing the Seminary's total enrollment for the current year to about 350, the largest in its history.

Ex-chaplains have been holding Monday morning meetings in Alexander Hall parlor, at which various Faculty members have discussed developments in their own fields.

Time magazine in its issue of December 31, noting the swollen enrollments at some seminaries, raised the question whether the war had turned men to ministerial service. After citing representative statistics and quoting Princeton Seminary's Dean Roberts and others, *Time* came to the conclusion that the war probably intensified existing religious feelings rather than produced extensive conversions.

Princeton Institute of Theology

This year the Presbyterian Church is sending a hundred returned chaplains to the Princeton Institute of Theology, which meets from July 8 to 18.

The program of the Institute promises to be unusually interesting this year. A number of Faculty members are making large contributions to the program. Distinguished guest speakers from this country will be Dr. Speer, Dr. Macartney, Dr. Kirk, and Dr. Cailliet. The Institute platform also includes four notable visitors from abroad—Professor G. D. Henderson, of Aberdeen, Professor Herbert H. Farmer, of Cambridge, Professor Bela Vasady, of Hungary, and Dr. T. Z. Koo, diplomat and Christian leader of China.

Because of the large number of returned chaplains who will be in attendance, room and board can be supplied to only the earliest applicants. For those not needing physical accommodations the only

Institute fee is $5.00 for registration. Last year 332 were enrolled, coming from more than twenty denominations and from twenty-five states, the District of Columbia, and five foreign countries. Everyone is looking forward to truly inspiring sessions this summer.

Theology Today

The July issue of *Theology Today* will be built around the Bible and Biblical interpretation as its theme. Professor Floyd V. Filson of McCormick Seminary will comment on the recently completed Revised Standard Version of the New Testament. Professor John N. Thomas of Richmond will discuss the nature of Biblical authority, while Professor Otto A. Piper will deal with principles of New Testament interpretation. The widely appreciated regular features of *Theology Today* are being continued—Dr. Mackay's editorials, "Theological Table Talk" by Hugh T. Kerr, Jr., and Dr. Homrighausen's news section, "The Church and the World."

The circulation of *Theology Today* has expanded rapidly, 4,500 copies of each issue now being printed. Complete sets are being set aside for European libraries, and copies are being sent currently to chaplains still in the service. *Theology Today* is attracting increasingly wide attention. *Time* magazine, for example, in the last week of March, quoted Professor Niebuhr's article from the January issue of *Theology Today*.

For the critical and uncertain days through which religious thought and the world are now passing, the Editors and Editorial Council of *Theology Today* are planning a series of stimulating articles and discussions, contributed by representative thinkers of Europe as well as of America. Subscriptions may be secured for $2 by addressing *Theology Today*, Princeton, New Jersey.

Faculty Lecturers

During the present academic year the Princeton Seminary Faculty has been represented in quite a number of lectureships in various parts of the country.

President John A. Mackay delivered the Chancellor's Lectures at Queen's University, Kingston, Ontario, from October 29 to November 1. During six Mondays of November and December he lectured on the Charles F. Deems Lectureship in Philosophy at New York University. In January he delivered the six N. A. Powell Lectures at the Canadian School of Missions in Toronto and in March the Moore Lectures at San Francisco Theological Seminary.

Dr. Frederick W. Loetscher, since his retirement last summer under the automatic age retirement rule, has had a busy year. During the first semester he lectured in Church History at New Brunswick Theological Seminary during the temporary absence of the professor there, and throughout the year has been lecturing in Church History at Temple University, Philadelphia.

Dr. Howard T. Kuist delivered the James Sprunt Lectures this year at Union Theological Seminary, Richmond. The title of his lecture series was "These Words upon Thy Heart."

Dr. Joseph L. Hromadka lectured at Austin Presbyterian Theological Seminary, Texas, during that Seminary's Midwinter Lecture Week. The title of his series was "The Church at the Crossroads."

Dr. Charles T. Fritsch, throughout the present year, has been teaching Hebrew and Old Testament Exegesis at Temple University.

The Aftermath of War

As the war machines slowly grind to a standstill the world is staggered by the amount of salvage and relief work to be done.

During the past academic year the faculty and students of the Seminary have been sending parcels of food, clothing, and writing materials to the faculty and students of the Protestant Faculty of Paris. About a hundred pounds of articles are sent each week and by the end of February word was received that some twenty-three parcels had arrived. The project was originally started by the students here. Dr. Piper is chairman of the faculty's co-operating committee.

During the last week of March another project—the "Save the Children Movement"—claimed the attention of the Seminary. Because hundreds of schools were destroyed in Norway, the Netherlands, Belgium, and France, our Seminary faculty and students were asked to contribute school supplies. Two very large boxes of materials were collected.

From the other side of the recent battle lines the Seminary has received word from a German formerly a student at Princeton, the Rev. Otto Geyer. Mr. Geyer writes:

"By the benefit of the Seminary I have studied as a graduate student in Princeton 1929-30. I have not forgotten that. The war is over now. Therefore I should like to announce to you that I am still alive. Also Mrs. Geyer and my two children Ursula (8 years old) and Hans (5 years old) are still alive.

"Thrown to the German army as a sanitair 1943, in battle on Walcheren Island October and November 1944, then prisoner and minister in a British P.O.W. Camp in Belgium, I was sent home in September, 1945. Heilbronn looked quite different when I came back. A great part of the town is destroyed. My church is a ruin, the parsonage too. But church life is going on anyhow. Now I am gathering the congregation once again. And the experiences of hard sufferings opened the hearts of many to the Gospel."

Administration Building

Alumni returning at commencement in May will have the opportunity of seeing the Administration Building which their generosity is helping to remodel.

This substantially constructed building, which was originally a refectory, later a gymnasium, has been thoroughly remodelled into a beautiful colonial structure. An imposing central entrance facing Alexander Hall replaces the former inadequate side entrances. The top lines of the building have been altered and much needed new roofing provided. The main floor now has twelve rooms—eleven offices and one conference room. The lower floor has one large committee room, three offices, and a number of store rooms. The Seminary was very fortunate that these extensive renovations could be accomplished in spite of current difficulties in securing materials and labor. The work is nearing completion and the building will be ready for occupancy soon.

Coming Terms

For the sake of returning veterans and for the benefit of students who are eligible for graduation in August, the Seminary is prolonging its wartime policy by maintaining a Summer Term this coming summer from May 28 to August 15. Courses will be offered in each of the four departments of the Seminary's curriculum—Biblical Literature, History, Systematic Theology, and Practical Theology.

But many are already looking beyond the summer. So many applications are arriving for enrollment in the Fall Term that it is evident that next year's junior class will be unusually large. There is the prospect that dormitory space, in spite of the unusually large number of married students, will be used to capacity.

A number of interesting new courses are being planned for the coming year.

Dr. Gehman is adding "Readings in Old Testament Biblical Theology," while Dr. Kuist is offering three new courses in Deuteronomy, John, and Galatians, respectively. The exegesis of the Sermon on the Mount and of Hebrews will be taught in two new courses by Dr. Metzger. Dr. Barrois is adding two courses in Church Latin—one in the medieval period, one in the modern, while Dr. Jurji adds three courses in the field of comparative religion—religions of antiquity, religions of India, and religions of East Asia. Next year three new courses by Dr. Blackwood will be added to the curriculum—"Preaching from the Acts," "Public Prayer," and "Preaching from the Bible."

Devotional and Inspirational Services

Amid a crowded curriculum, the Seminary seeks to make large place for the cultivation of the spiritual and devotional life in a corporate way. On two full days each year all classes are cancelled for this purpose—on the Day of Prayer which was held last October, and on the Day of Convocation in March. The Rev. Dr. Paul E. Scherer, Lutheran minister, well known radio preacher and author, and Associate Professor of Practical Theology at Union Seminary, gave two addresses at the Day of Convocation on the subject, "Preaching at the End of An Era," and then preached again at the Communion Service in the evening. According to custom, following the morning address, students and faculty met in small discussion groups. The afternoon lecture was followed by an open forum.

A number of "retreats" are held during the course of the year. On a Saturday in November at a very attractive Lutheran deaconry at Liberty Corners not far from Morristown, New Jersey, the faculty held its annual informal all-day gathering at which various phases of the Seminary's life and work were discussed.

Various "retreats" for students have been conducted during the course of the year. In October the Student Council had an afternoon and evening gathering with the faculty's Student Life Committee in anticipation of the year's activities. A similar meeting for the outgoing and incoming Student Councils together with the faculty's committee is being planned shortly before the close of the present academic year.

Other "retreats" with a more specifically devotional purpose have also been held—for members of the Student Deputation Group, for students and their wives interested in foreign missions, for juniors, and for middlers, seniors, and graduate students. Faculty members were present on almost all of these retreats, leading the devotions, and introducing the subjects of meditation and discussion. These occasional informal gatherings for Christian fellowship and co-operative meditation are making an important contribution to the life of the Seminary.

The Chapel Services which are held each day from Tuesday through Friday are, however, the high point of the Seminary's spiritual fellowship. Twice a week seniors, serving in pairs, officiate, faculty members and occasional guest leaders conducting the other two meetings each week. The brief service of Scripture, prayer, and song is usually followed by announcements of general interest to the Seminary group.

Seminary Lectureships

Dr. Charles R. Watson, President Emeritus of the American University at Cairo, delivered the Students' Lectures on Foreign Missions this year on January 14, 15, and 17. One of these lectures, entitled "The Jew and the Arab in the Holy

Land," is printed elsewhere in this issue of *The Bulletin.*

The Rev. John W. Bowman, Ph.D., D.D., of the Class of 1919, of this Seminary, and Robert Dollar Professor of New Testament Interpretation in San Francisco Theological Seminary, delivered the lectures on the L. P. Stone Foundation March 11-14. The title of the series was "Jesus and the Religious Quest."

Student Activities

In addition to heavy academic duties and various field work responsibilities in churches, the students here have been engaging in a number of other very worthwhile extracurricular projects.

Last December Seminary undergraduates took a day for an organized visit to the various boards of our Church. Juniors went to the Board of Foreign Missions, and seniors to the Board of National Missions, while middlers went to the Board of Christian Education. Various staff members described in detail the functioning of the different departments of the boards. It is planned to make these visits an annual event, since they have educational value to the students as future churchmen, and promotional value to the boards.

Princeton Seminary students have recently been conducting a weekly radio service over Station WTNJ (dial 1310), Trenton, on Thursdays from 6.45 to 7 P.M. The student leaders choose the speakers and draft the program which includes music, quotations from devotional literature, and a talk. If you are within range, you will enjoy it.

Some twenty students are quite active on gospel teams, which visit churches and young people's societies on Sunday and conduct conferences on week ends. Their program is old-fashioned evangelism with gospel songs and public invitations to confess faith in Christ, or to enter full-time Christian service. The teams have met with notable success in securing decisions and some host pastors have been so pleased that they have written highly appreciative letters to the Seminary. On a Saturday in March some three hundred young people attended a conference at Princeton under the auspices of students. Most of the sessions were held in Miller Chapel, with some smaller discussion groups meeting in Stuart Hall. Meals were served in the Whiteley gymnasium. The conference seems to have been very effective in reaching the young people.

"We believe that Christ as the Redeemer of all mankind must invade every area of life, individual and collective." This is the opening sentence of a "Manifesto" of Seminary students interested in Social Education and Action. They propose as their goals: "1. To study the actual problems—by making pertinent literature available, by bringing competent speakers to the campus, by arranging for field trips, so that our opinions may be informed and intelligent.

"2. To study the relation of the church to the social order.

"3. To arouse a social conscience.

"4. To search for a new understanding of the social implications of the Gospel of Christ." A number of topics of social significance have been discussed.

Recently under the auspices of the Student Council an open forum has been started to discuss large questions of contemporary interest. Faculty and student representatives are chosen to introduce the topic after which discussion is thrown open.

So many students—many of them war veterans—entered Seminary at the opening of the present term that the Student Council thought it would be desirable to take some steps to facilitate their getting acquainted. One evening they all had dinner together at the same club, and then

were escorted by upperclassmen to four faculty houses, where the members of the four departments, respectively, with their wives were gathered to receive them. The occasion was a pleasant one for all concerned.

The Pacific Coast

The *Southern California Presbyterian* for March decorates its pages with a picture of eighteen Princeton Seminary students—fourteen men and four women—who are candidates for full-time Christian service under the care of Los Angeles Presbytery. This, of course, does not include the many other students who are here from other parts of California. Needless to say, we hear much on the campus about the land of sunshine and "heavy dew"—and thrive on it.

Cordial ties between Presbyterians of the two coasts were further strengthened by the visit of Professor Bowman of San Francisco Seminary to deliver the L. P. Stone Lectures at Princeton last March.

In the spring Dr. Mackay had a strenuous speaking program on the West Coast. In addition to delivering the Moore Lectures at San Francisco Seminary, he spoke in many churches of California and also in Oregon and Washington. We are reminded again that, though our Church spans a continent, it is one in spirit and heart.

Doctors of Theology

Princeton Seminary has by this time graduated six doctors of theology. The names of the men and their various thesis topics are interesting.

Donald M. Davies (May, 1944), "The Old Ethiopic Version of Second Kings; a Critical and Comparative Study of its Provenance."

George A. Barrois (May, 1945), "Presenting Aquinas to Reformed Theologians."

James H. Gailey, Jr. (May, 1945), "Jerome's Latin Version of Job from the Greek, Chapters 1-26, Its Text, Character and Provenance."

John F. Jansen (August, 1945), "Calvin's Doctrine of the Offices of Christ; a Study in the History of Doctrine."

Elwyn E. Tilden, Jr. (December, 1945), "The Quotations from the Old Testament in the Synoptic Sayings of Jesus."

John W. Wevers (December, 1945), "The Hebrew Variants of the Books of Kings and their Relation to the Old Greek and Greek Recensions."

Traveling Fellow

Every year the Presbyterian Board of Christian Education selects four young people from colleges and seminaries of the Presbyterian Church in the U.S.A. who are known as "traveling fellows." They go about among churches and presbyteries recruiting young people for Christian work. This year a Princeton Seminary middler, Robert Burnside Scott, was chosen. The year's experience will constitute a very valuable internship.

Ex-Priest Installed

"Attention, Mr. and Mrs. America": Walter Winchell on a nationwide broadcast in March announced that a former Roman Catholic priest, the Rev. Joseph A. Fernandez, was being installed as pastor of the Robert Graham Memorial Presbyterian Church in Philadelphia. Mr. Fernandez is a native of Spain who studied for the Roman priesthood in this country and served a parish of that communion in New Orleans. Leaving the Roman priesthood, he served in the United States Army, where he was much influenced by a Presbyterian chaplain. During the past year he has been pursuing graduate studies at Princeton Seminary. We all join in wishing him success in his new field of service.

Princeton as Host

Many religious groups, both Presbyterian and interdenominational, are finding that Princeton, in its seclusion midway between Philadelphia and New York, is ideally located for various committee meetings and larger gatherings.

The Inter-Seminary Movement held its student conference at Princeton on February 12 with representatives from ten of the leading seminaries in this part of the country in attendance. The general theme was "Christian Resources for the Pastor in the Church Today." The speakers were Dr. Van Dusen, president of Union Theological Seminary, Dr. Hopper, professor at Drew Seminary, and Dr. Calhoun of the faculty of Yale Divinity School.

The Fellowship of Professors of Missions, a learned society in the field of missions which includes representatives of a dozen seminaries, met on the Seminary campus on April 5 and 6. Among the topics discussed was "Post-War Missionary Problems in the Near East and in Japan."

The Directors of Field Work of the various Presbyterian seminaries are meeting this year at Princeton May 21 and 22. They meet annually at various places on the eve of the General Assembly. Part of the agenda of the coming meeting will be to deal with problems discussed at the interdenominational meeting of Directors of Field Work held in Philadelphia earlier in the year.

ALUMNI NOTES

[1903]

Albert J. McCartney has accepted the position of Director of the Sunday Evening Club, Chicago.

[1906]

Thomas Rowan is serving as a lecturer in the Belfast Bible School. His present address is 79 Ardanlee Avenue, Belfast, North Ireland.

[1913]

Andrew H. Neilly has accepted a position with the Presbyterian Ministers Fund, Philadelphia, Pa.

[1915]

Ralph W. Hand has been called to the Neelsville Church, Germantown, Md.

[1916]

Archibald Campbell, formerly interim pastor of the First Church, Plainfield, is now serving the Third Church, Elizabeth, N.J., during the illness of Dr. Felmeth.

[1919]

Leroy Y. Dillener is serving under the Board of National Missions in the West Virginia mountain project. His address is Whitesville, W.Va.

The Cranston Memorial Church of New Richmond, Ohio, has called Curtis Glick.

[1922]

Raymond D. Adams is serving as Moderator of the Synod of Arkansas, Presbyterian Church, U.S.

Phillip J. May, after serving as interim pastor at Dover, N.J., has returned to his mission field in the Cameroun, West Africa.

David John Spratt is District Representative of the Restoration Fund with offices at Harrisburg, Pa.

[1923]

Maynard L. Cassady is Director of Men's Work of the Board of Christian Education with offices in the Witherspoon Building, Philadelphia, Pa.

Because of ill health George H. Talbott has been given a leave of absence from the First Church of Passaic, New Jersey. His health is greatly improved but for the present he is staying at the Valley View Sanitorium, Preakness, N.J.

[1924]

Theodore E. Miller has returned to the pastorate of the First Baptist Church, Baltimore, Md.

[1925]

E. Lansing Bennett resigned as pastor of the church at Merchantville in order to accept the position as the New Jersey representative of the Restoration Fund.

[1926]

Frederick H. Allen, Jr., is Minister of Education and Visitation in the First Church of Ithaca, N.Y.

[1927]

John H. Ginter has returned to the pastorate of the church at Hopewell, N.J.

The First Church of Youngstown, N.Y., has called Frederick W. Helwig.

Edward H. Jones has returned to the pastorate of the church at State College, Pa.

[1928]

William F. Kuykendall is serving in Baltimore, Md., with the Restoration Fund.

[1930]

The First Church of New Rochelle, N.Y., called Eben C. Brink and he began his pastorate there several weeks ago.

Frederick B. Crane has returned to the pastorate of the First Church of Hazleton, Pa.

Elmer C. Elsea has returned to the pastorate of the North Avenue Church, New Rochelle, N.Y.

In March Clyde E. Rickabaugh began his pastorate of the First and Salem Churches, Slatington, Pa.

Oliver J. Warren has accepted a call to the pastorate of the First Church of Waterford, N.Y.

[1931]

C. Ransom Comfort is serving as assistant pastor in the West Church, St. Louis, Mo. The pastor, Dr. William B. Lampe, is away frequently on Moderatorial business.

Charles M. Prugh has accepted the position of Dean of Men and instructor in the Department of Religion in Heidelberg College, Tiffin, Ohio.

[1933]

G. Wendell Jung has been elected Vice President of Bloomfield College and Seminary, Bloomfield, N.J.

Douglas A. MacMurchy has accepted a call from the Second Church of Chester, Pa.

Peter H. Monsma is Chaplain and Professor of Bible at Grove City College, Grove City, Pa.

[1934]

George Edgar Barnes has returned to the pastorate of the Ashbourne Church, Elkins Park, Pa.

Robert C. Grady is pastor of the First Church of Arlington Heights, Ill.

The arrival of triplets at the home of Frederick G. Klerekoper at Ithaca, N.Y., has been noted in the public press throughout the country. In the summer Mr. Klerekoper and his family expect to sail for Iran.

William S. LaSor is serving on the Faculty of Lafayette College in the Department of Religion.

[1935]

The church at Dover, Del., has called Lindley E. Cook and he has accepted.

Horace L. Fenton has returned to the pastorate of the First Church of Plainfield, N.J.

The Fox Chase Memorial Church, Philadelphia, Pa., has called Kermit H. Jones.

C. Irving Lewis has accepted a call from the Tabb Street Church (U.S.), Petersburg, Va.

Joseph MacCarroll has accepted a call from the church at Vineland, N.J., which he formerly served.

Wilbur J. Matchett, with the congregation of the First Church of Irwin, Pa., celebrated the seventy-fifth anniversary of the founding of the church.

William F. McClain has begun his work as pastor of the church at Latrobe, Pa.

[1936]

David L. Coddington is serving as assistant pastor in the Prospect Street Church, Trenton, N.J.

Harry A. Fifield has been installed as pastor of the Westminster Church (U.S.) of Lynchburg, Va.

J. Harold Guy has accepted a call from the church at Ridley Park, Pa.

Robert B. Munger was called to the pastorate of the First Church, Berkeley, California.

J. Arthur Stevenson has been called to the pastorate of the Vernon Church, Portland, Oregon.

[1937]

James Aiken, Jr., has begun his work in Bethany Church, Dallas, Texas.

George Douglas Davies has accepted a call from the church at Bloomsburg, Pa.

In February William D. Glenn was installed pastor of the Hamilton Square Church, Trenton, N.J.

The Sparrows Point Church of Baltimore, Md., has called Albertus Groendyk to its pastorate.

Y. K. Hahn is serving in Korea under the U.S. Military Government.

Clarence L. Lecrone has returned to the pastorate of the church at Chatham, N.J.

The Bedford Church, New Hampshire, has called Michael Testa, and he has accepted. His address is Route 2, Manchester, N.H.

[1938]

Robert W. Scott has accepted a call from the church at Haddon Heights, N.J.

Frank L. Suetterlein has been called to the First Church of Providence, R.I.

Theodore O. M. Wills has accepted a call from the South Shore Church of Chicago, Ill.

[1939]

David W. Baker has resigned as pastor of the church at Fanwood, N.J., in order that he may enter the Medical School of the University of Pennsylvania where he will prepare for service as a medical missionary.

Frank C. Hughes has resigned as pastor of the Lambertville, N.J., church to accept the position as representative of the Presbyterian Ministers Fund. He is located in St. Louis, Mo.

Alfred P. Lam has accepted a call from the Bennett Church, Luzerne, Pa.

Harold E. Meyers has been elected by the Board of Christian Education to the position of Secretary of Life Work. He succeeds Dr. John Oliver Nelson who has taken a similar position with the Federal Council of the Churches of Christ in America.

The First Church of Waynesburg, Pa., called David Reese and he has begun his work there.

Earle E. Tilden is serving on the Faculty of Lincoln University, Lincoln University, Pa.

[1940]

William E. Everheart is pastor of the First Church, Athens, Texas.

Robert Ferguson is serving as assistant pastor in the First Church of Hollywood, Calif.

[1941]

The Westminster Church of Phillipsburg, N.J., has called Philip K. Foster.

Paul R. Graham has been called to the Forest Avenue Church, Bellevue, Pittsburgh, Pa.

George L. Rentschler is serving the church at Ashland, N.J., while he is pursuing graduate studies at the Seminary.

On March the 19th E. Crawford Williams was installed pastor of the church at Moorestown, N.J.

[1942]

Arnold Bruce Come has been elected Assistant Professor of Philosophy and Religion at Centre College, Danville, Ky.

Floyd W. Ewald has been called to the Bay Church, Bay Village, Ohio.

William H. Felmeth has accepted a call to the church at Cranbury, N.J. In connection with the pastorate he is doing graduate work at the Seminary.

Chester A. Galloway has returned to the pastorate of the First Church of Avenel, N.J.

Cedric H. Jaggard has been installed pastor of the church at Valley Stream, N.Y.

John F. Jansen accepted a call from the church at Flemington, N.J.

The church at Dover, N.J., has called Hugh M. Miller.

B. Franklin Moss, Jr., has been called to the Central Church, Huntington, N.J.

The Yorkville and New York Mills Churches, New York, have called Frederick S. Price.

[1943]

David S. DeRogatis has been called to the Second Church of Providence, R.I.

The church at Mineola, L.I., N.Y., has called Charles F. Nord.

Robert T. Williamson has accepted the position of assistant pastor in the First Church of Detroit, Mich.

In January Joseph S. Willis accepted a call from the First Church of Carlsbad, New Mexico.

[1944]

Ronald D. Holcomb has accepted the position of assistant pastor in the Highland Park Church, Los Angeles, Calif.

David Noel Freedman is doing graduate work in Oriental Languages at Johns Hopkins University, Baltimore.

BOOK REVIEWS

Jesus the Man of Prayer, by John Henry Strong. The Judson Press, Philadelphia, 1945. Pp. 125. $1.35.

Prayer, like other activities of personality, can not be taught, but its spirit can be caught, embodied, practiced. This book is not so much about prayer, as it *is* prayer in action. The book was lived before it was written. The interested reader will not find lessons about prayer here. Rather he will read the testimony of one who lives and moves and has being in prayer, after the practice and authority of Jesus. He will find various aspects of His prayer-experience brought to bear upon daily living, such as, the prayer of consecration; the prayers of dependence; the prayer of intercession, of thanksgiving, of submission, and of communion.

John Henry Strong has drawn upon his wide experience as a lover of people to illustrate what he has found to be true in his own experience as a man of prayer. He has explored the Gospels with discerning insight into the meaning of prayer in the life of Jesus. He writes with a sympathetic understanding of human nature, and knows how to touch responsive chords in the heart, which make a reading of these pages both an experience to be remembered, and a blessing to be reproduced in a more faithful practice of this high Christian privilege.

This is the kind of book which pastors will want to put into the hands of young people for encouragement and instruction. They will also recommend it to their people in their homes. They themselves will find many enkindling moments in its pages.

Howard Tillman Kuist

The Synoptic Gospels, by Montgomery J. Shroyer. New York, Abingdon-Cokesbury Press, 1945. Paper covers. Pp. 160. $.60.

The Methodist churchman and scholar, Harris Franklin Rall, has recently edited "A Guide for Bible Readers," comprising eight books (four given to the Old Testament, four to the New). He asked Montgomery J. Shroyer, professor of New Testament at Westminster Theological Seminary (Maryland), to write the volume on the Synoptic Gospels. Shroyer takes up first the Gospel according to Mark, then those parts of Matthew and Luke which are not found substantially in Mark. The Scripture text of Mark is divided into thirty short sections, Matthew into forty, and Luke into thirty. Each of these pericopes is dealt with separately with an eye to the needs of both the minister and the lay reader. The comments aim to be suggestive rather than exhaustive. Frequent use is made of questions to stimulate personal application of the meaning of the text. Now and then the author suggests a sermon topic based on the pericope. Occasionally cross reference is made to the Methodist-sponsored *Abingdon Bible Commentary* for further details regarding the historical and cultural background of the Gospel.

On the whole this slender volume can be used with profit by the average reader of the Bible. The comments, which are simple, homely, and to the point, are especially good as regards the relations of man with man, and they not infrequently contain a penetrating insight into the profound things of God.

Bruce M. Metzger

The Nature and Purpose of the Gospels, by R. V. G. Tasker. New York, Harper and Brothers, 1944. Pp. x, 137. $1.50.

Professor Tasker, who teaches New Testament exegesis at the University of London, embodies in this book the material of a series of lectures given to an Institute of Christian Education attended by laity and clergy alike. Consequently the written style reflects the oral presentation and is clear and direct.

During the past quarter of a century Gospel criticism has undergone great changes. Not the least of these has been the shift from the historico-critical method of approach (which endeavored confidently to reconstruct the life of Jesus by separating primary from secondary material in the Gospels) to the theologico-critical approach (which regards the selection and form of all the units in the Gospel material as having influenced and having been influenced by Christian doctrine). Tasker belongs to the newer school and, while seeking to preserve such results of the older type of criticism as seem still to be valid, gladly acknowledges that he has been in no small degree influenced by the crisis school of evangelical theologians, particularly by the late Sir Edwyn Hoskins.

Instead of technical discussions of Q and M and Proto-Luke, etc., Tasker undertakes a fresh discussion of the contents of the Gospels with special emphasis upon their religious message in so far as it concerns their origin and growth. In other words this book combines the discipline and results of New Testament Biblical theology with a consideration of the transmission of the contents of the Gospels.

In addition to chapters on the four canonical Gospels, Tasker provides in an important appendix the salient characteristics of the apocryphal Gospels and contrasts their tendencies with those of the canonical Gospels. The contents of a second appendix are sufficiently indicated by its title, "The Importance of the Study of New Testament Greek." The reviewer would be untrue to his calling if he did not *ex animo* commend the book as a whole and the second appendix in particular!

BRUCE M. METZGER

A History of the Expansion of Christianity. Vol. VII, *Advance Through Storm, A.D. 1914 and after, with concluding Generalizations*, by Kenneth Scott Latourette. Harper and Brothers, New York, 1945. Pp. 531 and maps. $4.00.

The Kingdom of Christ makes its advances not only during times of world peace and quietness. This has again been proved in the generation since 1914 and is reflected in the title of the seventh volume, which completes the truly great series on the Expansion of Christianity. These seven volumes will no doubt remain for many years the standard reference work in the field, and Dr. Latourette is to be congratulated for the completion of a work at once so comprehensive and so authoritative.

The author in the earlier volumes traced the worldwide spread of Christianity through nineteen centuries, giving not only the great movements, advances and recessions, but also a marvelous amount of detail for a field so broad and for so long a period. If the advance through the previous centuries was of vivid interest, no doubt the story of the church throughout the world in our own generation will be of even more vital concern to the reader. It is true that from the standpoint of the historian this seventh volume may not give quite so sound a judgment on the period covered, because the events are so close that the author does not have the advantage of perspective. Nevertheless, he has drawn a remarkably clear picture of this period since the beginning of the first World War, and the volume goes on to general conclusions which are valid and timely.

The author first outlines some of the distinctive features of this period. He at times seems to consider 1914 as the end of an era and at times seems to think of the whole period, including the second World War, as the end of one era. It may very well be, indeed, that the time under review in this volume will be considered by history as a transition period between two eras. The author has faith to believe that Christian forces over the world are about to begin another great period of advance, as is shown in the conclusion of his present volume.

This final volume describes the Christian advance in most sections of the world with a special emphasis on the environmental factors. Here we find more space than in the previous books of the series given to summary and evaluation and comparison with the records of the world's great religions. A truly fine bibliography and a number of maps will be found at the close of the volume.

To give an idea of the book it would be well to quote a few conclusions of the noted author as he looks back over the period of nearly two thousand years and meditates upon the whole subject in review. For instance we read on page 484:

> "Although the kinds of Christianity which spread were not always the same, the ones which had the largest continuing share were those which found their centre in Jesus and declared that in him God had once for all bridged the gulf between Himself and man, that he was fully man and yet that in him God was incarnated."

Again a few pages farther on we find these words:

> "We must here also note a striking power of renewal. Again and again when Christianity seemed moribund revivals broke out within it. This was not true in every region. In some areas it disappeared and had no recurrence. However, from every major period of general decline there came a resurgence which made Christianity more potent in the affairs of men than ever before."

Again, in conclusion, he says:

> "The Christian is certain that Jesus is central in human history. His confident faith is that in those who give themselves to God as they see Him in Jesus there is working the power of endless life and that from them God will build, to be consummated beyond

time, the heavenly city, the ideal community, in which will be realized fully the possibilities of the children of God. This eternal life and this ideal community are, in the last analysis, not the fruit of man's striving, but the gift of a love which man does not deserve, and are from the quite unmerited grace of God."

J. Christy Wilson

Pathfinders of the World Missionary Crusade, by Sherwood Eddy. Abingdon-Cokesbury, New York, 1945. Pp. 315. $2.75.

Few men in our world today would be so well qualified to write a book like this as Sherwood Eddy. In the first chapter we find brief sketches of the three great pioneers of the Modern Protestant Enterprise, William Carey, Adoniram Judson and Robert Morrison, and the treatment of these three men against a short review of the previous centuries, to give a groundwork for the missionary leaders who have been known to the author personally.

Then comes a chapter on the Student Volunteer Movement with short sketches of the leading figures in that great enterprise, and special notice of the writer's friends from Yale who played an important part in the Missionary Crusade. Dr. Eddy was a missionary in India and then went on to student work in Asia and the Near East. Nearly all of the figures represented in the forty-odd sketches of Missionary Pathfinders have been encountered by the author in his world travels and he has known most of them intimately. The book contains a sketch of the life and work of national leaders from India and China as well as missionaries who are still living, like Albert Schweitzer, E. Stanley Jones and Samuel M. Zwemer. A distinctive feature of the book is the inclusion of great leaders like Robert E. Speer and John R. Mott who were missionary statesmen rather than workers in any one particular field.

The book does not, as the publishers hopefully claim on the jacket, give "the whole panorama of missions." In fact the great mission field of Latin America does not seem to have a place in the book at all and the continent of Africa is hardly mentioned aside from the sketch of one missionary in the north and one in the whole of "black" Africa, the continent south of the Sahara. Since the writer describes only those whom he has known personally, many leading figures in various fields are omitted, but it is surprising to see what a cross-section of the modern missionary movement may be represented by the friends of one man. Dr. Eddy would be included among these "pathfinders" if the book were being written by another, but although no one of the sketches is devoted to the author he is there, and in connection with incidents concerning a number of his friends writes in the first person and describes his own reactions. It seems to this reviewer that the author is at his best when describing the work of some close friend like Bishop Azariah of Dornakal, with whom Dr. Eddy worked as a young man and whom he knew intimately throughout half a century. When this Indian friend left an executive position to take up missionary work among the outcastes of Dornakal in Hyderabad, Sherwood Eddy advised very strongly against it. He believed that these people were so debased that no progress could be made among them in one lifetime, even by such a gifted man as Azariah. The author goes on to state: "Years later, when I went back to visit Azariah in Dornakal, my weak faith was utterly rebuked. Here where I had expected to see but little fruit in our lifetime I found in Bishop Azariah's diocese a growing Christian community—which today numbers nearly two hundred and fifty thousand souls!"

It would be a great blessing if every pastor should study this book, as it is full of the very finest illustrative material. It is also an excellent volume to give to returning service men who have found the Christian Church established in every part of the world. Laymen will find the book of vital interest and it will be thrilling to young people. The Christian Fellowship is truly worldwide and here are intimate personal sketches of many who have been the channels of the Holy Spirit in this greatest undertaking. As one finishes a re-reading of the book he can only pray that God will give to the coming generation—to whom these men pass on the torch—the divine faith and power which are exemplified in these notable lives.

J. Christy Wilson

One World A-Building. Board of Foreign Missions of the Presbyterian Church U.S.A., New York, 1946. Pp. 207. Cloth $1.00.

Several years ago the Board of Foreign Missions sponsored a literary contest among their missionaries which resulted in the book *Unforgettable Disciples,* which has been very widely used throughout the church and has become something of a classic among young people who have read and recited in their meetings the life

sketches of these Christian nationals and missionaries. The book under review is the result of a second literary contest and the stories it contains of projects and incidents connected with the worldwide missionary enterprise are just as entertaining as the best fiction, and are true! Yes, they are far more than entertaining, they are actually thrilling and as the mind dwells upon these characters and incidents they become little glimpses of the greatest enterprise the world has ever known. These stories in themselves are far more interesting than the ordinary run of short stories in our magazines and are infinitely more rewarding in truth and in fact. They touch the heart and at times dim the eyes and bring joy to the mind as we realize that with people and projects like these the Christian Fellowship is bound to go forward, now that global war has ceased, to even greater accomplishments. We should urge pastors to stir the minds and hearts of their young people by the wide use in their churches of this splendid book which will be supplied by the Board of Foreign Missions in either paper or cloth covers. These fine stories are checkered shade and sunshine, joy and sorrow, they reflect life—real life—and they reflect the world enterprise of Christ's Kingdom.

J. Christy Wilson

The Eleven Religions, and their Proverbial Lore, by Selwyn Gurney Champion, M.D. E. P. Dutton, New York, 1945. Pp. 340. $3.75.

The introductions concerning the various religions are not of equal value, but although some are much better than others they do give an idea of the faith they attempt to describe. The principal value of the book is in its collection of proverbs from the literature of the various religions. Though the editor is a physician this collecting of "proverbial lore" must have been an avocation of many years' standing and has involved a comparison of several translations and even the making of new translations in many cases.

It seems that the figures on the number of adherents of the various religions are not to be trusted. For instance, the editor gives the figures on Christianity and Buddhism as 500,000,000 Christians and 520,000,000 Buddhists in the world. The same figures given by Dr. Robert Ernest Hume in his book, *The World's Living Religions*, are Christians 557,000,000 and Buddhists 137,000,000. Sherwood Eddy, in his most recent book, gives the figures, Christians 737,000,000 and Buddhists 150,000,000. Though there may be wide differences because of the way figures are compiled there seems far too great a discrepancy in the statistics given by Dr. Champion. In summary it may be said that the book is more useful as a source of proverbs from the various religions than for any other purpose.

J. Christy Wilson

Shinto: The Unconquered Enemy, by Robert O. Ballou. The Viking Press, New York, 1945. Pp. 239. $2.75.

Two main parts, Shinto's history and meaning, and its texts in selected English translations, form the body of this work. The rise and fall of modern Japan is inseparably linked with the faith whose philosophy has been described as "Japanese ethnocentrism." The author's language is simple, direct and authoritative. He seeks to temper his denunciation of the evil that is Shinto with a sober account of its virtues. He comes to the conclusion that Shinto differs in degree not in kind from the religions of China, India, Persia, and the Western world which he recognizes as goodwill religions. He proposes that Japan be given an opportunity to reinterpret her religious conceptions. The cataclysmic consequences of these conceptions make it necessary to regard them outside the field of pure religion and within that of international relations. He suggests immediate recourse to "a panel of Western, Chinese, and Japanese scholars . . . to search Japanese literature . . . for authority to support the concepts of equality of man, peace, and international cooperation." The ultimate goal is "a new political and religious syncretism," on the assumption that Shinto mythology "is not, in the light of objective analysis, one whit more naive or fantastic than the mythology of the Old Testament or even some of the New."

No less admissible from the standpoint of true democracy and culture than it is from that of Christian theology, the thesis is enshrined in a literary fabric of carefully woven material, and is accompanied by an annotated bibliography and copious notes.

Edward J. Jurji

One Destiny, An Epistle to the Christians, by Sholem Asch. G. P. Putnam's Sons, New York, 1945. Pp. 88. $1.50.

A passionate contribution to the cause of Jewish-Christian relations and understanding,

this is also a sincere, personal effort in behalf of reconciliation. The renowned author of "The Nazarene" and "The Apostle" here embarks upon a new literary venture in the realm of inter-faith fellowship, as well as Jewish apologetics. Steeped in the history of Jewish suffering, the author is also aware of the many manifestations of Christian solace for his race and people. Yet he is no more sound in his interpretation of Christology than he is of Orthodox Jewish views of the Messiah. As is readily evident the book suffers from two serious drawbacks: It fails to grasp the meaning of Christian love as an outpouring of the Holy Spirit and as a direct result of the Divine Purpose revealed in the Incarnation. The work is, secondly, as much a eulogy addressed to the Church whose acts of mercy are acknowledged, as it is a bitter diatribe hurled against Islam. Mr. Asch thus grapples with the glorious expression of Christian love without recognizing its Fountainhead; and he fails to impress the reader of history who recalls epochs in medieval and modern times when certain parts of the Moslem world exceeded many nominally Christian lands in the quality of their hospitality to the Jews.

EDWARD J. JURJI

The Beginnings of Catholicism in South Dakota, by Sister M. Claudia Duratschek. Catholic University of America Press, Washington, D.C., 1943. Pp. xiii, 271. $2.75.

The Catholic Church on the Kansas Frontier 1850-1877, by Peter Beckman. Catholic University of America Press, Washington, D.C., 1943. Pp. 168. $2.00.

A Social History of the Philadelphia Baptist Association: 1707-1940, by Robert G. Torbet. Westbrook Publishing Company, Philadelphia, 1944. Pp. 247. $3.00.

The writing of American denominational history today has been deeply influenced by the standards of historiography which prevail among secular scholars. American Roman Catholics, for example, at the Catholic University of America under the leadership of Professors Peter Guilday and Richard J. Purcell, and to a lesser degree at other Catholic universities, have produced quite a number of worthy monographs, from which the two listed above have been chosen almost at random.

These two works by Duratschek and Beckman, as their abundant documentation proves, are based almost entirely on source materials. Though both works deal with the physical planting of Catholicism in frontier regions, they are saved from being mere meaningless chronicles by the authors' awareness of environmental factors and unfailing sense of the over-all significance of the events described. Non-Catholic readers welcome the fact that these writings are largely free from the outspoken prejudice which vitiated so much earlier Catholic work.

Sister Claudia Duratschek, writing on *The Beginnings of Catholicism in South Dakota*, describes the coming of the early settlers and their primitive "sod houses," their organization of community life, the early building of churches and schools, the danger of prairie fires, the rise of mining towns with their dubious characters, the rough customers to be found on the old Deadwood coach, and the rise of large cattle ranches. The potential Roman Catholic constituency was of many national origins—French Canadian, Irish, German, Bohemian, Polish, Swiss. To prevent loss of stragglers through scattering, the Church often fostered Catholic communities to which non-Catholic real estate promoters sometimes contributed church buildings. As with frontier Protestantism, the cloth was sometimes unworthily represented. But in spite of some difficulties and vicissitudes, the work expanded steadily, a part of the larger story of the great American West.

Dr. Peter Beckman describes rather interestingly *The Catholic Church on the Kansas Frontier 1850-1877*. "Bleeding Kansas," torn between proslavery and antislavery contestants, was a dress rehearsal of the Civil War. Even the Roman bishop prudently slept with his gun at his side until in fright one night he shot the tail off a pig, and thereafter foreswore firearms. Both of the contending political parties in Kansas were eager to win the support of the Roman Catholic settlers. Though most of the Catholics were opposed to slavery, they were hostile to abolitionism, considering it strongly Protestant and closely related to Nativism. The Civil War brought further disturbance in Kansas but was soon followed by solid development with railroads and rapid immigration.

The Roman Catholics had their full share of frontier poverty and hardship—from the rough cornbread and homemade sorghum sirup to coffee without sugar or cream. The sick often lacked medicines or physicians. Kansas suffered much from the panic of 1873 and from a blight of locusts the next year. A Protestant notes with interest that Catholics on the remote Kansas frontier were aided financially by their

coreligionists on the European Continent. In Kansas, as in other scattered communities, Catholics were disturbed by their extensive losses to the Protestants, and once again sought to promote Catholic "colonies." The issue of public schools inevitably arose, the Catholics offering to support them "if they could be Christianized by the employment of Catholic teachers"! Once again one is given an interesting picture of a Church struggling and successfully growing up with the new country.

In the third book here reviewed, Dr. Robert G. Torbet, of the Church History Department of Eastern Baptist Theological Seminary, abandons the pedestrian purpose of most local religious histories—the record of physical expansion—and treats instead the social significance of a local denominational group, the Philadelphia Baptist Association, from its organization in 1707 to the year 1940. This larger purpose succeeds in lifting local church history above the level of mere annal writing, but it also encounters difficulties of its own, the temptation to depend on secondary writings for the indispensable larger "backgrounds" of denominational and municipal history, with the resulting sacrifice of authenticity. This is the more serious since it is really these background—and secondary—materials which determine the organization and interpretation of the local materials which had been meticulously derived from primary sources. The problem is admittedly a difficult one: "denominational" histories have sometimes been mere "political" histories of the Church's highest judicatory, without reference to the concrete elements of local life and thought in which these abstractions become real; while local church history has often not been "history" at all because purely physical and statistical, quite oblivious to issues of thought and life which local Christians share with their whole denomination and with the contemporary religious world. Probably the only ultimate solution is the laborious one of using source materials for both national and local aspects of denominational life.

Dr. Torbet's book tells the story of the relation of Philadelphia Baptists to socially significant issues—religious liberty, education, the liquor problem, the Catholic issue, slavery, minority groups, and political and social reform. The book might perhaps have made greater use of biographical interest and have given a fuller picture of the thought and activity of laymen, especially in so democratic a church body as the Baptist, but the story is interestingly and informingly told.

The author, in his realization of the potential significance of local church history; in his conviction that it must be truly a "history" of life and thought, rather than mere congregational annals; and in the technique which he employs has made a real contribution toward applying more fully the principles and methods of contemporary social historians to the historiography of American Christianity.

LEFFERTS A. LOETSCHER

The Incarnation of the Word of God, by St. Athanasius. Macmillan, New York, 1946. Pp. 96. $1.50.

One of the complaints often voiced by ministers and theological students is that the great classics of the Christian faith are so frequently unavailable in handy, reasonably priced editions. This little translation of an early Church classic will be welcomed by all such, and it is a book which speaks to our own age—as the classics usually do. Recollections of Church history remind us that Athanasius (A.D. 298-373) was in the forefront of Christological controversy at a time when the Nicene faith was being hammered out in the conflict with the Arian heresy, and it was his stedfast championing of the orthodox faith which gave rise to the dictum, *Athanasius contra mundum*. For many, however, the subtleties of that dispute seem remote indeed from the present day concerns, though there would be few who would detract from the historical significance of the Nicene confession. Moreover, Athanasius' stature in the modern world has not been enhanced because of the association of his name with the so-called Athanasian Creed, which very likely was not composed by him at all. That symbol is a fine example of the trinitarian faith, but it introduced a note which to many has seemed out of place in a confession of faith, viz. what Schaff calls the "damnatory clauses" which assert that the views set forth are indispensable conditions for salvation.

One of the most interesting of Athanasius' writings was the little essay here presented in fresh translation. For those who bog down on either the Christological or creedal discussions, this book will be a revelation of a very different Athanasius. The purpose of this work was to set forth for a contemporary acquaintance the rudiments of the Christian faith—an obligation and responsibility which Christians down through the ages have tried to meet. The argument is illustrated clearly in the chapter headings: Creation and the Fall, The Divine Dilemma and Its Solution in the Incarnation, The Death of

Christ, The Resurrection, Refutation of the Jews, Refutation of the Gentiles, Conclusion. The point is emphatically made that the Incarnation is God's way of meeting man's sin. "It is we who were the cause of His taking human form, and for our salvation that in His great love He was both born and manifested in a human body." The emphasis is upon man's need and God's redemptive intention. "What, then, was God to do? What else could He possibly do, being God, but renew His Image in mankind, so that through it men might once more come to know Him?"

The Christian faith is here set forth in its purity, simplicity, and majesty. There are illustrations, Biblical and ethical exhortations, and a sense of the challenge of the faith for life. For those who want to know what Christianity meant to one of the great apologists of the early Church, this book is highly recommended. The reading of it will prove to have more than a merely edifying effect; it is calculated to inspire —and that is why it deserves to be called a classic.

HUGH THOMSON KERR, JR.

Our Christian Faith, by Walter M. Horton. The Pilgrim Press, Boston, 1945. Pp. 148. $.75.

This book is a paper-bound manual published by the Curriculum Committee of the Congregational Christian Churches and written by one of America's leading theologians. As such, the book has more than passing interest. It is, first, an example of the contemporary urge to present the doctrine and life of the Christian faith in popular form so as to inform and instruct those, both outside and inside the Church, who wish to know more about the historic Christian faith and its relevance for today. The General Introduction to the series of pamphlets, of which this is one, states that: "The collapse of all secular hopes, and of the sub-structure of illusory self-sufficiency upon which they rested, has called forth in our generation a new willingness to listen to voices which are able to testify with power and convincingness to the adequacy of the Christian faith." This is, of course, not the first, nor indeed the best, of many recent attempts to speak out clearly for our day on those things most surely believed; but it is a very readable and adequate digest of the Christian faith well suited for young people and adult education. Beyond this, the book will have special significance for those who are interested in the theological position of the author. This is the first comprehensive survey of theology which the well known professor from Oberlin has undertaken, and while his own views are necessarily submerged in the effort to prepare a denominational handbook, there is sufficient interpretive material for the reader to estimate just where the "realistic" theologian now stands.

A still further value attaches to this little tract in that it is an illustration of how a traditionally non-creedal Church has suddenly become creed-conscious. The Congregational Christian Churches are, at the moment, considering a tentative "Statement of Faith," and the various sections of this Statement are used as the introduction and point of departure for each of the chapters in this booklet. Those interested in contemporary creeds and confessions of faith, of which there is an increasing number, will want to study this Statement. As a whole, it has considerable value, though some will feel that it lacks in the positive affirmative note which ought to be the first prerequisite of a *Credo*, and others will wonder at certain omissions. For example, the sole statement on Christology appears to be the somewhat ambiguous sentence: "In Jesus Christ God discloses his character as one who will not remain in careless isolation beyond the limits of the universe, but who, out of love for those who can love him, sacrifices himself for them, to the end that they may know him not merely as a transcendent God but as a caring Father."

HUGH THOMSON KERR, JR.

The Great Divorce, by C. S. Lewis. Macmillan, New York, 1946. Pp. 133. $1.50.

This latest work from the pen of the Oxford apologist is sure to have a wide reading. Mr. Lewis is one of the few lay Christians today who can communicate the Christian faith in such a way as to make it attractive to many different kinds of people. The present book, which ran serially in a Church of England paper last year, follows in the literary form laid down in the celebrated *Screwtape Letters*. That is to say, it is a fantasy. Like the others, however, including *Perelandria* and *Out of the Silent Planet*, the author has a didactic purpose. The title is drawn in contrast to William Blake's *Marriage of Heaven and Hell*, and its meaning seems to be that, "If we insist on keeping Hell (or even earth) we shall not see Heaven: if we accept Heaven we shall not be able to retain even the smallest and most intimate souvenirs of Hell."

The story itself has to do with a bus trip from Hell to Heaven and the ensuing conversations and adventures which take place between the Ghosts of Hell and the Spirits of Heaven. Those who come on the excursion are under no obligation to return, but for one reason or another most of them do. Each chapter forms a separate incident and is replete with symbolism, allegory, and theology. As a contribution to the much discussed question of the fate of the unrepentant, the book is definitely set against both universalism and conditional immortality. It is thus an apologetic for the traditional doctrine of Heaven and Hell, but the author has introduced features which are aimed at removing from the older view many of the intellectual difficulties which remain to plague the modern mind. But this is not the sort of book to analyze too precisely. It is a fantasy, and the author clearly says that, "The last thing I wish is to arouse factual curiosity about the details of the after-world."

HUGH THOMSON KERR, JR.

The Church in Our Town, by Rockwell C. Smith. Abingdon-Cokesbury Press. $1.50.

Rockwell C. Smith, a youthful Ph.D. (1942) in Rural Sociology, of the University of Wisconsin, in his first book gives us one of the most systematic and suggestive studies of the rural church and its community which has come from the press. Every seminarian, looking forward to a country church, ought to own it, read it and act on it. I know no better text book, nor any more readable, on the rural church serving its community. One-third of the population of America are farmers. One-fifth more are classed by the U.S. Census as "rural." Whereas, "the basic social unit of urban life is the individual, for the rural people the basic social unit is the family." This alone makes the rural church the primary hope for Kingdom Progress and the more fruitful field for the investment of life: and per contra, makes the steadily diminishing strength of Protestantism in the rural field all the more serious.

Mr. Smith's analysis of the rural community is full of penetrating and creative imagination and of fertile suggestion. One illustration: in his chapter, "Land—Bread and Butter," in which he discusses permitted soil erosion as a sin against the basic doctrine of Christian stewardship, he says, "The business of the Church and the ministers is to call our people to a sense of their trusteeship of the land under God. . . . Gullies do not stay at home. My gully cuts back across my neighbor's eighty. My careless cultivation, my refusal to regard the soil as God's sacred trust to me, has set loose upon my neighborhood an eating cancer, destroying whole fields and setting charges for roads, bridges, culverts against the whole countryside." His chapter on other educational agencies and programs emphasizes the minister's duty from the very beginning to live close to the county agent, the superintendent of schools, the county library facilities (if any), the local physician, the welfare agencies, etc. for, "the church is not operating in a vacuum."

Especially fruitful are his chapters on the mutual responsibility and cooperation of the church and the community. "What we need is a standard for measurement outside of ourselves, whereby we can determine our success or failure. We find this standard in the community. No church is a successful church in the Christian sense, if there are areas in its community where people are unserved by a Christian congregation, or if there are classes to whom the Gospel is not preached." "In the rural community it is still possible for one to know all the community members personally and to base every relationship within the community on personal consideration and a sense of personal responsibility. Not that this is done very often, but it can be done." I would suggest that this will be done, if every young minister, upon entering on a rural parish, owns and heeds the counsel of this book.

There is one story in his chapter on "The Community, an Opportunity for the Church," which breathes the spirit of the entire book. If read, marked and inwardly digested, it alone would save hundreds of villages from those quarrels which divide churches and set whole communities at loggerheads for years. It relates how the Christian tact and statesmanship of one young minister made the protest of a neighbor over the church garage, trespassing on his land, the occasion, not for a village quarrel, but for the actual union of church and community into a co-operative fellowship of Christian service.

A hasty reading of the book made one wonder if a chapter on "Evangelizing the Unreached People of the Community" ought not to be added. And yet a more careful and thorough reading discovers that the entire book is shot through with Gospel yearning over and passion for the unreached and the overlooked. His chapters on the rural church and the role of the church in the community are full of this spirit, notably in the final chapter, the paragraph on the church as sanctuary.

We end where we began. Buy this book. Read it. Practice it. Teach it. It ought greatly to retard, if not cause to cease, the widespread withdrawal of Protestantism from the rural field. Was there ever a better benediction for the close of a book on the rural church than its last paragraph:

"Across the mountains and prairies of our great country are scattered thousands of little churches. They are in a real sense the hope of their world. Without them, life grows coarse, family love suffers and decays, education becomes a device for personal aggrandizement, farming merely a gambler's game. When they are strong, men are strong, in the elemental qualities of honesty and fairness, tolerance and pity. As we tend them, we fulfill the God-given task of spreading Scriptural holiness throughout the land."

It is no surprise to learn that the author of this book is Associate Professor of Rural Church Administration and Sociology at Garrett Biblical Institute.

HENRY S. BROWN

General Education in a Free Society, Report of the Harvard Committee. Harvard University Press, Cambridge, Massachusetts, 1945. Pp. xix, 267. $2.00.

This is the much-discussed "Harvard Report" which merits, for the most part, the attention it has received. It is the result of two years' work in which twelve professors participated. Its specific purpose was to discover and recommend those measures which would render the work of Harvard College more effective. But in pursuing this purpose the committee has reached out so far into secondary and higher education through the United States, that the report is sure to exert a much wider influence.

The twelve men whose combined efforts produced this important study are: Paul H. Buck, Dean of the Faculty of Arts and Sciences; John H. Finley, Jr., Eliot Professor of Greek; Raphael Demos, Professor of Philosophy; Leigh Hoadley, Professor of Zoology; Byron S. Hollinshead, Research Fellow; Wilbur K. Jordan, President of Radcliffe College; Ivor A. Richards, Director of the Commission on English Language Studies; Phillip J. Rulon, Acting Dean of the Graduate School of Education; Arthur M. Schlesinger, Francis Lee Higginson Professor of History; Robert Ulich, Professor of Education; George Wald, Associate Professor of Biology; and Benjamin F. Wright, Chairman of the Department of Government. It is revealing that only two of the members of the committee are professors of education, and significant that Harvard should devote as much time and talent to consideration of common education. The division of labor in writing the report is not indicated, so it is not possible to identify parts of the book with different individuals. It is well written and is an acceptable piece of literature as well as a solid study in education.

The argument of the book may be epitomized as follows: American education, like American society, is suffering from an excess of diversification and a deficiency of interrelatedness. While the complexity of modern civilization has made a high degree of specialization necessary, and while it is understandable that education got lost for a time in its own rapid growth and among the many diverse demands it had to meet, it is now time that we do something about supplying unity and solidarity in the midst of much specialization. This can be accomplished, it is held, by constructing the program of education, especially in secondary schools and colleges, so that all youth, regardless of occupation, profession, geographic area, or social status, will be nurtured by a great fund of common learnings. This is the "general education" of which the book speaks, and by it is meant, more specifically, natural science, social science, and the humanities. The "education in a free society" envisioned by the book can be likened to the human hand, the large palm representing the broad common ground in general education, and the fingers the different specialized areas of vocational and professional study. All American secondary and college education should be revamped to guarantee this large common fund to every individual. Particularly, it is proposed that Harvard institute a new block of requirements in general education, not specifically required courses, in addition to its already existing concentration (specialization) and distribution (diversification) requirements.

Although a philosophy of education is not clearly articulated in this volume, its total import is good. It proposes at least one important synthesis which is elaborated in two different ways. Stated one way, the committee seeks to combine the "questioning, innovating, experimental attitude of pragmatism" (p. 47) with the perpetuation of the common beliefs of our society. And, according to the other variation, such a scheme of education will "reconcile the sense of pattern and direction deriving from heritage with the sense of experiment and innovation deriving from science" (p. 50). While the validity of science as one method of knowledge is fully stressed, there is more substance

in this philosophy than in the experimentalism that has been so influential in recent American education. For one thing, other than scientific methods of knowledge are accepted when, for example, the report says, "the work of any genius in art or philosophy or literature represents in some sense a complete and absolute vision." (p. 62)

While this reader readily concurs in the insistence upon solidarity in our American society, and while he almost as readily embraces a common culture in the schools as a means to this end, there is room for doubt that "general education" will accomplish the desired result. Although the Harvard Report does not propose that every youth shall study exactly the same content in general education, it does seem that there is an unwarranted confidence in curriculum content as such. Are there not some intangibles in education which are as likely to set the course of our free society and its members, as actual subjects studied? Two of these intangibles are the spirit pervading classrooms and institutions, and the personalities of the adults associated with youth in their school life. The place of leadership in education, it would seem, is deserving of as much attention as this report directs to the content of general education.

J. Donald Butler

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